



## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## CENTENARY AND JUBILEE



BAPTISM IN THE LUSHAI HILLS (See page 2)

LAST month the centenary of the Brittany Mission occurred. This month marks the jubilee of the arrival of the pioneer missionaries in the Lushai Hills, India. The proximity of these two events throws into relief the diverse nature of missionary operations.

The Brittany mission is set in an area in which Roman Catholicism is the prevailing faith. The peasant population is soaked in superstition. The work has always been upon a small scale. For most of the century, the Society has had but one missionary there, and of late years the maintenance of our witness has depended upon Breton evangelists. The church members are only a handful. For three years the smoke-screen of enemy

occupation has cut Brittany from contact with the outside world.

BY contrast, the Lushai Hills Mission presents one of the most attractive pictures of missionary adventure and progress. The pioneers, who hazarded their lives to venture among these head-hunters, lived to see the foundation of a church numbering thousands, a people practically Christianised, a rising generation trained in schools, medical work in wide operation, and a Christian literature created.

If success is to be judged by visible and numerical results, the palm must be awarded to the Lushai Hills. But is this our standard? Men and women, in Brittany and the Lushai Hills alike, need the message of salvation in Jesus Christ, for without it they are lost. The field which is the world includes Brittany as well as Lushai. The disciples of Jesus are told to scatter the seed everywhere, whatever the nature of the soil and whatever the harvest may be.

WE rejoice unfeignedly in the great gatherings among primitive peoples in Indian Hill districts and elsewhere, but we labour and pray also for the many hard and almost barren areas in which our missionaries have been placed in response to the leading of God in Jesus Christ. And, at the outset of this new year, we offer ourselves afresh to the world mission of the church.

H. L. H.

THE FIRST SUNDAY IN JANUARY

IS MARKED BY THE COMMUNION OFFERING FOR THE B.M.S. WIDOWS'  
 :: AND ORPHANS' AND SUPERANNUATED MISSIONARIES FUND. ::



# THE JUBILEE OF MISSIONARY WORK IN LUSHAI - 1894—1944

By PERCY H. JONES

*This month's outstanding missionary event is the jubilee of the arrival of the Lushai Hills pioneers. Mr. Jones, himself a missionary in India for 27 years, outlines the story here. It is hoped that a fuller treatment of this marvellous record may be published later.*

THIS year is the jubilee of one of the most outstanding missionary accomplishments of our time. Mr. F. W. Savidge and Mr. J. H. Lorrain were sent out by Mr. Arthington in 1890, but as there was a Punitive Expedition in Lushai, occupying the country in order to put an end to Head Hunting Raids, it was some years before they were allowed to enter that land. They arrived finally on January 11th, 1894.

These missionaries worked in North Lushai for five years. They wrote down the language phonetically in English letters; prepared a dictionary and grammar of Lushai, and a school primer: translated St. Luke and the Acts into Lushai; taught children in a day and Sunday school; preached to the people; and carried on medical and welfare work.

When, however, they visited Mr. Arthington, on furlough, with plans to develop the work by means of an adequate staff, they found that he had no interest beyond the preaching of the Gospel, which he thought would lead to the Second Advent. He regarded the translations and school work as a waste of time.

The work in North Lushai was accordingly handed over to the Welsh Presbyterians, and Mr. Savidge and Mr. Lorrain turned their attention to the Abors. Once again they prepared a dictionary and grammar together with other books, ready, this time, for the American Baptists, who took over that work. It was from here that Mr. Lorrain and Mr. Savidge were called by the Baptist Missionary Society to open work in South Lushai in 1903, a venture made possible by the Arthington legacy.

AS the Presbyterians had been able to build on the foundation laid by Mr.

Savidge and Mr. Lorrain in North Lushai, so now they, in their turn, were able to build on foundations laid by the Presbyterians in South Lushai, for they were welcomed by thirty families, who had given up spirit worship and were striving to serve God. These, together with some scattered individual converts, made a Christian community totalling 125.

After building two bungalows, the two missionaries married, and then the work was divided up. Mr. Lorrain supervised the training of evangelists, looked after the Christian community and translated the Scriptures. Mr. Savidge devoted himself to educational and medical work, and the ladies worked among the women and cared for orphan babies. When Mr. Anderson, the Indian Secretary, visited Lushai ten years later, the work had made tremendous strides, and the only weak point he could find was that there were no single women missionaries to devote themselves entirely to work among women. This new development was held up by the last war, but the ladies arrived when the Lorrains returned from furlough in 1919.

Miss Chapman, joined later by Miss Clark, then began the educational work among women and girls which has grown through the years and influenced the whole country, and Miss Dicks commenced the medical work, which was afterwards developed by Miss Oliver and Miss Good.

The next great change was the handing over of the work of the veteran missionaries to younger men. Mr. Savidge returned home in 1925, and was succeeded first by Mr. and Mrs. Wenger, and then by Mr. and Mrs. Carter; and Mr. Lorrain was succeeded by Mr. and Mrs. Raper in 1932. When Mr. Savidge retired



REV. F. W. SAVIDGE



about half the Lushais had become Christians, and the number had increased to two-thirds when Mr. Lorrain retired.

AND now, as the Jubilee approaches, we take a last look at the work, as far as war-time conditions allow. We find that there are at present 9,522 baptized Christians, and a total Christian community of 22,970, out of a population of 30,753.

While the Government has been taking over the educational work in all other parts of Assam, Mr. Carter and Miss Chapman have been asked to continue to control education throughout Lushai. Extra grants have been given to the Boys' Boarding School at Lungleh to provide four additional teachers and to cover the cost of a Teachers' Training Class; while increased provision has been provided for village schools, enabling their number to be brought up to 65, with 2,628 scholars, 584 of them girls. This is two-and-a-half times as many schools and four-and-a-half times as many scholars as there were ten years ago.

We find Mr. Raper with a printing press, by which he is able to provide the Lushais with a bi-monthly magazine and to print Gospels to sell at a farthing each. But in addition to this work in Lushai, he has been able to print Gospels and hymn books for the Christians in the Chin Hills, cut off from the American Baptist Mission by the Japanese occupation of Burma.

Miss Chapman, after experimenting with a boarding school in a village, run under village conditions, right on the borders of Burma, has now found such a village boarding school to be a necessity,

since the school in Lushai has been taken over by the Government.

Miss Oliver and Miss Good continue their medical work with about a hundred in-patients and over 5,000 out-patients yearly.

THE Lushais, who played their part, and gained golden opinions from their officers in the Great War, are doing the same sort of thing in the present World War. Many are working in Labour Corps and others have enlisted in the army. In this way they are scattered throughout India, and are maintaining a splendid witness everywhere. Many English soldiers have been encouraged by hearing them singing Christian hymns, and some have written to the Lushai missionaries expressing their pleasure at meeting such native Christians. In Madras the Lushais were invited to sing at Government House.

Every week contributions are received from the men on service, and sometimes their officers send as well, so that the funds of the Lushai Church have been doubled. Two Lushais have received the King's Commission, putting them on the same footing as English officers, while others have received the Viceroy's commission.

At one time Lushai expected, almost hourly, to be overrun by the Japanese, but, as in other directions, there was the Almighty's boundary line: "Hitherto shalt thou come but no further, and here shall thy proud waves be stayed." Instead, then, of a wave of disaster bringing ruin and misery, the Lushai Church greets its Jubilee carried high on a wave of spiritual blessing, a fitting climax to fifty wonderful years.



REV. J. H. LORRAIN

#### Nominations for General Committee

EACH Association, Missionary Auxiliary, contributing church and subscriber, is entitled to make nominations for the General Committee of the Society for 1944-5. Such nominations should reach the Home Secretary, The Rev. J. B. Middlebrook, M.A., 19, Furnival Street, London, E.C.4, not later than 31st January next.

HEADQUARTERS LIBRARY. Will friends turning out their surplus books kindly remember that we are glad to receive bound copies of *The Missionary Herald* and *Wonder-*

lands to replace those lost in air raids. Copies of the *General Baptist Magazine* with the *Missionary Observer* also are needed to replace missing numbers. Address: The Librarian, 52, Headlands, Kettering.

#### Universal Week of Prayer

ACCORDING to long established custom, this week, organised by the World's Evangelical Alliance, will be kept from the first to the second Sundays in January. Our home churches will join with Christian people in all parts of the world in observing this event.



# THEIR WORK IS A GREAT ONE

By CORPORAL PETER GARROD

*Another soldier has used his overseas experience to good purpose. Corporal Garrod, a member of Grafton Square Church, Clapham, London, and B.B. Officer, here records his visit to three B.M.S. Congo stations.*

**P**ARTICULAR good fortune enabled me to visit three B.M.S. stations in Lower Congo while I was on service in that part of the world. Both as a layman and as a Baptist I was particularly interested in all I saw of missionary work and native life. Most villages are made up of mud huts. These are based on a pole framework which is plastered with mud and thatched with dry grass. The hut has a low door but no windows. The entire family lives in the hut with its earth floor and, perhaps, a small stool and sleeping mat. A fire burns in the middle of the floor and the smoke finds its way out through the door or the holes in the roof. Chickens, goats and sheep wander about the village and the huts. The children have thin legs, rickets, and distended stomachs—all signs of malnutrition. They are normally without clothes, although some manage to find a dirty rag to wear, while a few even have ragged shorts. The children are almost invariably covered in a light dust through sitting on the ground, and they are often covered in skin sores.

Such is the normal bush village. What a contrast is found on a mission station! At WATHEN, for instance, we have a typical bush station, where the boarding school caters for 120 boys and 40 or 50 girls. These are drawn from Wathen, Thysville and Kibentele areas. The boys live in two long brick dormitory buildings, where they sleep in beds in tiers. They take their meals in a long brick dining-room; they attend chapel and school, and wear a uniform of shirt and shorts. They are clean, well-mannered and

polite, so that it is a pleasure to speak to them. Wathen has also a dispensary—under an African who studied for six years at the American Mission Hospital at Sona Bata—a hospital and an industrial school. The whole conception amazed me—the scope of the work, the calibre of the personnel, both missionary and African, and the size of the station.

**M**Y arrival at Wathen was unexpected. I had been held up at Thysville, the railhead, for twenty-four hours, owing to bad weather which made the roads impassable. I reached the station in the late afternoon after a particularly hot and sticky ride in the cab of a Portuguese pick-up. The road, of red soil, twisted up and down, across broad open country, almost parkland, on through thick bush where it became merely wheel ruts, while plaintain trees, bearing a banana-like fruit, pressed in on the car. Tired, jolted, gasping, I staggered up to the nearest bungalow, where the first concern of my missionary host, to whom I was a complete stranger and who was unaware of my projected stay, was to offer me tea, bath and room, and to make me feel really at home. I explained that I wished to see something of the missionaries and their work in the following days, and was immediately introduced to the station staff—Mr. and Mrs. A. C. Russell (my hosts), Mr. and Mrs. Freestone, Miss Lawson and Miss Brain.

I spent a hectic time during the next few days, visiting a school, talking to a class and a group of boys, seeing the dispensary in action, visiting the hospital and



MR. GARROD IN A CONGO VILLAGE



making several short expeditions to outlying villages. On one trip a village headman came to meet "the stranger" with a gift of pineapples and eggs. At Kimbenza village, close to the Congo, we visited the school-chapel. All the villagers flocked in after us, so we sang hymns and were happy.

MY experience of Wathen was more comprehensive than that of the two other stations I visited—THYSVILLE and KINSHASA. At the former I spent but a couple of days. These included a Sunday when I attended services in the new church on a ridge surrounded by eucalyptus trees and commanding the large town as well as the spreading plain. The day school has between 500 and 600 pupils of whom a third come from non-Christian homes. There was some distress at the time of my visit owing to the appearance of drunkenness and witch-doctor's dancing among the church members, but the missionaries—Mr. and Mrs. Casebow, Mr. and Mrs. Maurice and Miss Chase—were doing everything possible to counteract these evils.

I was able to visit KINSHASA (LÉOPOLDVILLE) several times. Here I made contact with the European Church and the work in the huge native town. I addressed a very attentive Congo boys' Bible Class whose members afterwards catechised me about aeroplanes, air raids, the churches and missionaries at home. It was difficult to answer some of their questions! I was present at the opening of the new baptistery in the Congo

church, and was cheered at the sight of the young converts bearing public witness. At one service, when missionaries from up country and others were spied in the congregation, all were called upon to give a greeting. I was the only one unable to speak to them in their own language, and I had to resort to French, which some, at least, understood.

Musical festivals, ter-jubilee celebrations and the like made my occasional visits to Kinshasa even more interesting, and Mrs. Salmon always managed to find me a job—quilting up flags, ushering guests to seats, and so on. The missionaries—Mr. and Mrs. Pugh, Mr. and Mrs. Salmon, Mr. and Mrs. Taylor, Miss Davis and the late Mr. Guyton, all gave me the freedom of their houses.

I CAN only emphasise my astonishment at the extent and variety of the work carried on by our missionaries in Congo. Besides the primary issues of the Christian gospel, their activities include much welfare work, health, hygiene, education and physical training—in fact, all that develops the Christian life. My reception was always most cordial, and the hospitality I received was unbounded. These good and happy folk did much to fill in the gaps left in my life abroad. Their work is a great one which demands in the utmost degree the virtues of faith, hope and love and, in addition, a real competence and efficiency, zeal and drive in the midst of unfavourable conditions.

God bless the work and the workers!

## THE FOREIGN SECRETARY TRAVELS



DR. WILLIAMSON

WIDE interest has been aroused by the announcement that Dr. Williamson, the B. M. S. Foreign Secretary, is to visit all our mission fields, and that he is to confer with missionary leaders in America. On his journey he will make his first acquaint-

ance with Congo and Jamaica, he will discuss common problems and projects with American Baptist leaders, and will have opportunities of

expressing our deep gratitude for the abundant generosity of our brethren of the Southern and Northern Baptist Conventions.

Vast changes in the setting of our work call for early consideration. Projects outlined in connection with the Ter-Jubilee Fund also need to be discussed on the spot. The home committee and the churches require information and guidance at first hand.

It is recognised that such a journey, at a time like this, must be attended by unusual risks, and Dr. Williamson will be assured of the prayers of the Society's supporters, as will Miss Bowser, upon whom responsibility for the direction of the headquarters Foreign Department will fall during his absence, and her colleagues.



# FOR SERVICE OVERSEAS



REV. C. A. G. AUSTEN



MRS. AUSTEN



REV. H. W. KITSON, B.D.



MRS. KITSON



REV. R. F. RICHARDS, B.A., B.D.



MISS MURIEL JENNINGS, M.P.S.



MISS BARBARA GADD, B.A.

CYRIL ALBERT GURNEY AUSTEN was educated at preparatory and central schools and, after a period of business experience, he entered Spurgeon's College for theological training. He is a member of Cecil Square Church, Margate, where he has served as deacon, Sunday School Superintendent and Boys' Brigade officer. He has had considerable preaching experience, including a Student Pastorate at Westerham, Kent.

MRS. AUSTEN (*née* Jeanne Yvonne Watson) was also associated with the Margate Church until her transfer to Sevenoaks four years ago. Her church service includes Sunday School work and lay-preaching.

They are appointed to Yalembo, Congo.

HAROLD WALTER KITSON, B.D., was educated at elementary and secondary schools and London University. His business experience was followed by theological training in Spurgeon's College. He is a member of Main Road Church, Romford, and has served in the Sunday School and other organisations and societies.

MRS. KITSON (*née* Cissie Kathleen Fisher) has had nursing training at Romford County Hospital. She is also a member of the Romford Church where she has served in the Girl Guides, Girls' Guild, Choir and Young People's Fellowship.

They are appointed to Upoto, Congo.

RAYMOND FREDERICK RICHARDS, B.A., B.D. After school and business experience, Mr. Richards entered Cardiff College for theological training. He is a member of Hope Church, Bridgend, where he has served in the C.E. Society and Open-air work.

He is appointed to Bolobo, Congo.

MURIEL E. JENNINGS, M.P.S., is the daughter of the Rev. and Mrs. R. L. Jennings, formerly of the Congo mission. She was educated at Ashford Girls' High School and Walthamstow Hall, Sevenoaks. She is a qualified chemist and druggist. She is a member of Christchurch Road Church, Worthing, where she led the Primary Department of Broadwater Church and is a member of the Girls' Auxiliary. She has already had experience of service in Congo while living there with her parents and she is appointed to Banza Manteka, Congo.

BARBARA JOY GADD, B.A., was educated at Colston Girls' School, Bristol, the Royal Holloway College, University of London, Bristol University and Carey Hall and has had teaching experience. She was baptised at Old King Street Church, Bristol, and is in membership with Tyndale Church, Bristol. She has taken part in Sunday School teaching and other activities including the Student Christian Movement.

She is appointed to Ceylon.

## Congo Correspondence

ATTENTION is called to the fact that it is necessary that letters for Congo should bear a 3d. stamp (not 2½d. as formerly).

Communications for Bolobo and Tshumbiri

should now be addressed:—B.M.S., Bolobo (or Tshumbiri), Province de Léopoldville, Congo Belge; and for Pimu, B.M.S., Pimu, Busu, Djanda, Province de Coquilhatville, Congo Belge.



# HEADQUARTERS NOTES

## FESTIVAL AT SAN SALVADOR

By WINIFRED M. BIRCH

OUR recent Schools Festival was the most interesting event I have ever shared in. It covered four days.

*Thursday.*—From mid-day onwards village schools were arriving, several being led by bands and others singing. Each school came first to Miss Coppin and me to receive examination tickets and information about the next day. Then they went to see other folk and to find lodgings. Each native house in San Salvador was accommodating as many as possible, but as at least six hundred had to be provided for, it was a big job and the deacons worked hard.

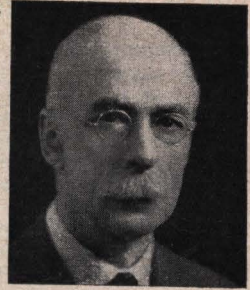
*Friday.*—From 6 a.m. onwards, crowds came for water and firewood, and the station girls were kept busy giving it out. Miss Coppin supervised the distribution of food, and I prepared the church for the Musical Festival. At eight o'clock, the schools began marching to the church which was so crowded that there was no room for spectators. The Musical Festival was most interesting. While some schools did indifferently, others sang perfectly in unison, particularly one small village contingent of sixteen. Several choirs sang beautifully in harmony. Examinations occupied the afternoon—Scripture reading and recitations going on at the same time in different classrooms. Miss Coppin and I spent the evening judging the results and making the awards.

*Saturday* morning was occupied with preparations for the afternoon display. The field had to be marked out with flags, and forms arranged for the audience. This was followed by the rehearsal which included a big march, past. This was enormous and unwieldy, but the children marched well. The display was timed to begin at four o'clock, but the audience, afraid of losing their seats, began to arrive at two o'clock. The performance, which lasted two hours, was first-rate and was carried through in the presence of the Portuguese Administrator. Two schools gave an excellent marching display, and one school acted the "Pilgrim's Progress" in Portuguese.

The *Sunday* gatherings had to be held out-of-doors, as the crowds were too large to be accommodated in the church. From six o'clock onwards, Mr. Parsons and squads of boys were arranging forms. The prize choirs sang, the best reader read, and the winning reciter declaimed one of her passages. Mr. Hancock gave the address. Our "rest time" was occupied with preparing lists of prize-winners and with arranging the prizes. The actual prize-giving reached a great height

of excitement. Miss Coppin spoke, Miss Bell distributed the prizes, and four more prize choirs sang. This was followed by a Christmas play.

The early hours of *Monday* were also crowded with a host of things to arrange and discuss with the village teachers, before they set off with their children for their villages. Everyone agreed that the Festival was well worth while. The village teachers said we should have them often because of the help they gave to them and the schools.



REV. JAMES WATSON,  
retired from the post of  
B.M.S. Scottish Representative.  
Formerly in  
China, 1905-37

## FELLOWSHIP IN PRAYER

THESE notes are intended to supplement information in the Prayer Calendar and to assist friends everywhere to share in thanksgiving and intercession for our work and workers.

### JANUARY

*First Week.* In this Universal Week of Prayer we join with fellow believers throughout the world in prayer for the Church in relation to the New Age, the Nation, the World, the Home and the Kingdom of God. We give thanks for the "Holy Church throughout all the World."

*Second Week.* Calcutta, second city of the Empire, with its teeming population now suffering from the distress of famine. We remember missionaries engaged in administration of our widespread Indian mission: in the extensive mission press: in women's training college and girls' high school: and in evangelistic witness in the villages.

*Third Week.* Calcutta. Missionaries are working among a medley of nationalities. They seek to win their members to Christ by a variety of methods and to build strong churches. We pray also for the United Christian Boys' High School at Bishnupur with 300 scholars.

*Fourth Week.* Serampore College, Carey's foundation, now experiencing the dislocation of enforced evacuation. It serves many missionary societies and is worthily maintaining the spacious conception of its founders in preparing a trained Indian leadership.

*Fifth Week.* Dinajpur, Rangpur and Purneah in North Bengal. Missionaries here are engaged in evangelistic and educational work among many types in town and village over wide areas.



## HEADQUARTERS NOTES

### FROM THE COMMITTEE ROOM

#### A Welcome Feature

THE welcome to homecoming and outgoing missionaries, which is a gladdening feature of B.M.S. committees in peace-time, has been almost entirely missing in war-time. It took place again, however, at the November meetings through the presence of eleven recently returned missionaries. Two of these—Miss A. H. Bell, of San Salvador, Congo, and Rev. S. G. Woollard, of India—have each given thirty-four years devoted service.

\* \* \* \*

#### Interned Missionaries in China

SUCH news as comes about our China missionaries in Japanese hands is good, for they are being satisfactorily treated. Hopes are still entertained that they may be repatriated. Children at the Chefoo missionary school have been transferred inland to Weihsien, Shantung, where their accommodation will be better than they have had hitherto.

\* \* \* \*

#### Mr. Y. C. Li

MR. LI, a product of our Shansi Mission, who was trained at Regent's Park College, is actively engaged in work among students in West China. The B.M.S. is sharing in the cost of his maintenance.

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#### A War Memorial

TILEHOUSE Street Church, Hitchin, is aiming to raise from £2,000 to £2,500 as its war memorial, which will be the provision of a wing of a B.M.S. hospital in China.

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#### Reinforcements

SEVEN candidates were accepted for overseas service on the recommendation of the Candidate Board, subject to the satisfactory completion of their training.

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#### Headquarters Accommodation

A COMMITTEE has been appointed to investigate matters relating to the new temporary headquarters of the Society.

\* \* \* \*

#### Medical Work in Lower Congo

A COMMITTEE has been appointed to consider the development of medical work in the Lower Congo area.

\* \* \* \*

#### Kimpese Training Institute

SEVENTY-THREE students are in residence at this Lower Congo institution, run jointly by the American Baptists, the Swedish Mission and the B.M.S. Most are married, their wives also receive training and their children attend school. One student comes

from Yakusu, over a thousand miles away. Sixteen diplomas and certificates were awarded last year.

\* \* \* \*

#### The Work in 1944

THE Treasurer presented estimates for 1944 amounting to £170,000. This shows an increase of £10,000 upon those for 1943, largely because of rapidly mounting costs everywhere.

## CAREY PRESS NEW ISSUES

### NOW READY

**A VALIANT PILGRIM: A Memoir of Katherine M. Franklin of China.** By Muriel Clark, with portrait. 7d. (by post 8d.)

**MISSIONARY PRAYERS.** By R. W. Thomson. For use in Bible Classes, Sunday School Senior departments and week-day Youth Organisations. Cloth, 3s. 6d. (by post, 3s. 8d.); Stiff Paper, 2s. (by post, 2s. 2d.).

**TERROT REAVELEY GLOVER: Scholar and Christian.** By Theodore H. Robinson, Litt.D., D.D., with portrait. 6d. (by post, 7d.).

**SIR GEORGE MACALPINE, J.P., Baptist Leader.** By C. E. Wilson, B.A., D.D., with portrait. 6d. (by post, 7d.).

**ALFRED GEORGE JONES: Pioneer Lay Missionary in China.** By E. W. Burt, M.A., with portrait. 6d. (by post 7d.).

19, Furnival Street, London, E.C.4

## ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

**General Fund:**—Anonymous, 8d.; Anonymous, Bootle, 10s.; Anonymous, 10s.; Anonymous, 10s.; Anonymous, Bootle, 10s.; H. A. L., Blaenavon, £1 5s.; The Lord's tenth, 15s.

**Medical Fund:**—Anonymous, In memory of a heroic sister, £10 10s.

**China Relief:**—Anonymous, £1.

**Broadcast Appeal:**—Anonymous, Yakusu Hospital, 10s.

**Gift Week:**—C. F., 12s. 6d.; E. J. W., £1; G. M. P., £1; Late, 10s.; M. S. P., Reader of *Baptist Times*, £10; R. S. W., 10s.; S. A. W., 10s.; "106," £1.

### Arrivals

7th November, Rev. and Mrs. T. C. Vicary, from Berhampore, Bengal; Miss D. I. Cordle, from Barisal; Mrs. W. G. D. Gunn, from Sianfu; and Rev. W. H. Ford, from Yakusu.

### Departures

15th November, Miss L. M. Reece and Miss B. J. Gadd, B.A., for Ceylon.

### Marriage

11th November, at Llandrindod Wells, Mr. Leslie Hollis Moore to Miss Dorothea Mary Jones, both of Pimu, Congo Belge.

### Deaths

20th August, at Ntondo, Elizabeth, aged two, daughter of Dr. and Mrs. A. J. B. Russell.

8th November, Rev. R. Rowntree Clifford, of West Ham Central Mission, member of the B.M.S. Committee.

26th November, at Leicester, Miss Lily M. de Hailes, formerly of the Congo Mission.

**The Mission House is 19, Furnival St., London, E.C.4**

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HERALD

## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## PUTTING THE WORLD RIGHT



TAIYUANFU: MRS. HAN HELPING OLDEST  
CHURCH MEMBER

**P**LANs and programmes for a new world order appear in an ever-increasing flow. One national newspaper said recently that the desk of every editor is piled high with the products of emissaries of every kind. Statesmen and parliaments, economists and writers, religious leaders and thinkers—each and all are supplying their blue-prints and adding their contributions to the common stock.

All this is to the good, for it is a recognition that things are desperately wrong. Men see now that they have been worsening for decades, and that the present appalling tragedy and horror are the result of man's inhumanity to man.

The magnitude and complexity of the ruin grows with every passing day. Yet men are so far from being stunned by it that they are bracing themselves to reconstruction.

**T**HE task is seen to be well-nigh illimitable. It is thought of in terms of generations. Its range is seen to be world-wide. It is sounding the death-knell of isolationism, and is dealing mortal blows to nationalism. It is teaching men that security, freedom and peace can only be assured anywhere as they are assured everywhere. It is bringing all races within its scope, and it is demonstrating that the greater must help the lesser and the stronger the weaker. At long last humanity is thinking in world terms.

We can be thankful for all this, while at the same time we declare that it neither goes far nor deep enough. The recognition that things are desperately wrong with man is no new thing to us. We know that God saw this too, and that He sent Jesus Christ His Son to put them right. We have proved in our own lives and in those of countless others in all ages and all parts of the world that He alone can do this. This is the foundation on which our Society is based, and this is the inspiration of the support we give it.

**S**O, while we uphold all men of goodwill who toil to put the world right, we stand with our Lord Who is the way of life for all men.

H. L. H.

THE FIRST SUNDAY IN FEBRUARY IS

**BAPTIST WORLD ALLIANCE SUNDAY**



# MATERNITY AND CHILD WELFARE CENTRE IN INDIA

By LILY SMITH, Rangpur, Bengal, India

*Missionaries to-day follow Paul as being "all things to all men that by all means they might save some." Here is a story of co-operation with Indian workers in saving life in famine-stricken Bengal.*

"WHICH is the way to the place where they care for the health of mothers and babies?"

"It is that small white building in the corner of the hospital compound."

The question is asked by a low-caste Hindu woman carrying a baby and leading another child by the hand. Her sari is old and faded, she wears no sandals, and her jewellery is cheap glass. Both children are rapidly outgrowing their clothes.

She pauses on the veranda and sees, in the first room, half a dozen mothers squatting on the floor, giving milk, cereals and tomato juice to their children. "How much?" she asks, fingering a few pice tied in one corner of her sari.

"Nothing at all!" they answer in chorus. "All is free; just go and have your name put down."

Wondering greatly, she goes on to the next room and sees an Indian doctor, the municipal health officer, a kindly man devoted to his work and his people, and an Indian lady health visitor weighing a baby. The new-comer has both her children examined, both are under weight and so she must come every day for milk for the baby and cod-liver oil for the other child.

The poorest mothers and children in Rangpur have been cared for in this way in the past five years. The Welfare Centre was started by an influential Indian Christian lady, the wife of the District Magistrate, backed up by the missionaries. At the beginning considerable sums of public money were forthcoming—grants from the District Board, the municipality, the Indian Red Cross, and the Bengal Ministry of

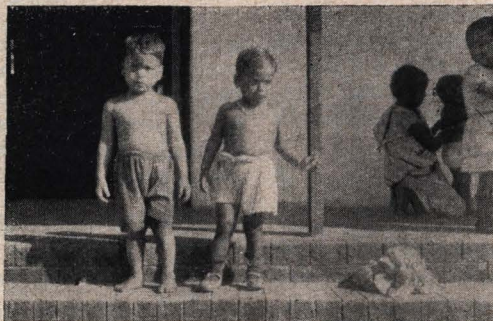
Public Health. The government hospital granted the use of two rooms at a nominal rent. A suitable candidate for the post of lady health visitor was found—a Christian girl who had been a pupil at the B.M.S. school at Barisal, had trained as a nurse, a midwife, and had finally taken an English course in health visiting.

ANY needy child, of whatever caste or creed, is given free milk every day, and other foods according to the doctor's orders. The clinic is open from eight to ten every morning. In the afternoon the health visitor goes round to the poorest quarters of the town, gathers the women about her, and talks to them on matters of health and hygiene. Sometimes she carries with her a life-size baby doll, and, to the huge delight of these very childlike women, shows how a baby ought to be bathed and dressed.

When the welfare centre was well established it was found possible to send the health visitor out into the villages for a week at a time every month. She would travel to a centre as much as eighty miles from her headquarters, settle in the *dak* bungalow or some good central house, and hold lectures and demonstrations every morning, visiting the people in their homes in the afternoons.

From time to time a large-scale health exhibition has been organised, usually run-

ning for a week, and always including a baby show. Every baby was given three extra points if he had been vaccinated, and two extra if his mother was willing to have him vaccinated there and then. On one such day five hundred babies were vaccinated.



TWO WELFARE CENTRE BABIES



A FURTHER development has been the training of four Hindu widows as midwives, to be permanently attached to the welfare centre. The lady health visitor and the municipal health officer took their training in hand, and produced four valuable and efficient workers. Their services are much in demand by rich and poor, high-caste and low-caste—to such an extent has their cleanliness and efficiency overcome prejudice. The fees they take are paid into the welfare centre fund, and range from nothing at all from the poorest to Rs. 25 from the more wealthy. The Bengali is an adept at keeping the true state of his finances hidden if he is rich, though you may be sure that everyone knows if he is poor ! This is where the municipal health officer helps. He has been a good friend of the welfare centre, and often when the secretary has smilingly accepted Rs. 2 from a man, he has followed him home and returned in triumph with a further Rs. 12.

INDIA has a midwife caste. The welfare centre met with much opposition from this caste, for its members were losing their trade. Periodically, therefore, special classes have been arranged for them, and they have come to learn new ways. It was pointed out that there was, without doubt, enough work for all—for the welfare centre midwives and for the whole midwife caste as well—and that the better the work they did the more people would want them. The more intelligent ones have been converted to humane methods of work, but tradition dies hard, and there is still too much unnecessary suffering at childbirth amongst the people of Rangpur, as, indeed, of all India.

From the beginning the missionaries have helped the welfare centre in every way they could, for although it is not directly a part of our work, there is much of the spirit of our Master in the work that goes on there.

## NEWS FROM PURI

By B. F. W. FELLOWS, B.A., Cuttack, India

*Puri, Holy City of Hinduism, has been a B.M.S. sphere for one hundred and twenty-eight years. It is a hard centre, inadequately occupied. But the Gospel witness is borne. This article suggests a vivid illustration for a sermon or an address.*

THE other day an educated Bengali gentleman walked into our Book Room in Puri. He was very annoyed about something. But it was not with the evangelist who was just getting out his tracts, ready to display them for sale. And it wasn't with the tracts. He was annoyed with the priests of the Jagannath Temple. "It is just a money-making concern !" he exclaimed. "From morning to night these priests are asking for money." It looked as if he had taken refuge from them for a moment in our Book Room. When he had relieved his mind a bit, he began to take an interest in the Christian literature the evangelist was putting out for sale. He asked many questions and went away, as he himself confessed, impressed.

"A money-making concern" is a fairly accurate description of the whole business connected with the temple of

Jagannath in Puri. As far as one can judge from the attitude of the temple priests, there is precious little religion in it. With regard to the pilgrims it is a different matter—especially the women. They are surely seeking something to satisfy the craving of the soul. One of our women missionaries from another province on a recent holiday in Puri was impressed with the pathos of these crowds of women pilgrims. What an opportunity for work among them ! I wish the burden of it could be laid on someone's heart. A wide open door of opportunity, and no one entering in !

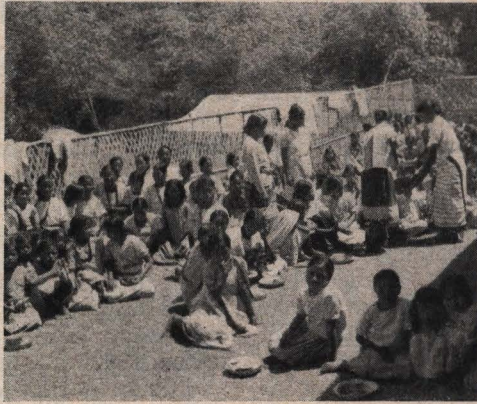
HAD the war come nearer to India than it did, Jagannath would have been an evacuee ! A temple is being built not far from Cuttack. It is not yet complete. Jagannath would have been taken there had the danger from



bombing or bombardment become serious. Last year there were few pilgrims to Puri and the priests suffered in consequence. This year, in spite of the difficulties of travel, there are many. Apart from the fact that people think it is safe now to go to Puri, there is another reason for these larger crowds. The temple priests

(Pandas), have been going up and down the country telling the people that Jagannath is displeased that so few pilgrims are going to Puri and that if more do not go, he will leave his temple and not be seen any more.

Well, if many do go for the *Rath Jatra* (July 4th), Jagannath will be satisfied and will graciously consent to remain in Puri. If only a few do so a story will be invented to account for his not going away. Unless, of course, in that event the priests do contemplate evacuating Jagannath! It is difficult to picture how this evacuation would take place, and it would need an Isaiah to do justice to the scene. George Adam Smith's chapter on Isaiah xlvii came into my mind when I heard of the possibility of Jagannath being removed. That



GIRLS' SCHOOL, LUSHAI HILLS

chapter is entitled "Bearing or Borne," and in it the contrast is drawn between the idols that have to be carried by man and the God who carries man. The contrast could be drawn between the idol that has to be carried to a place of safety and God who at all times is our refuge and strength, who is the Shepherd that takes

the lambs in His arms.

PERHAPS more people than we think are making that contrast to-day. At any rate that Hindu gentleman has begun to do so. There is a spirit of enquiry abroad. Our evangelist in Puri has sold more tracts in the last few weeks than at any other similar period. He has had to send to our Press at Cuttack for more and still more books. And they are not only being bought, but questions are being asked, not in scorn or in the spirit of antagonism, but with a real desire to understand. These pilgrims are as sheep without a shepherd and are weary with carrying the burden of this "money-making concern." One longs that they might turn to Him who is the true Shepherd and Guardian of their souls.

## THE FIRST ITINERATION OF THE PICK-UP

By J. N. CLARK, Tsumbiri, Middle Congo.

*The development of roads in the Bolobo, Lukolela, Tsumbiri area of Middle Congo has made possible the use of motor transport. Mr. Clark tells something of what this means.*

ONE of the most exacting and tiring tasks of a missionary's life is itineration. It is also, like all tasks that are difficult, the most profitable to the Kingdom of God, and yields results even greater in proportion to its difficulties. Try to imagine a parish 150 miles long and more than 50 miles broad. Imagine, too, villages great and small scattered over that area, and their families steeped in heathenism. The more one gets to know them, the more one realises how thoroughly they are steeped in sin. Imagine now a few

of these people who have opened their hearts to the Gospel of Christ scattered all over this area having no shepherd. They need succour if ever anyone needed it.

THERE was a time when to render this succour was no easy task. Up hill and down dale, through virgin forests and over scorching plains, tramping, tramping, tramping, often from five o'clock in the morning until three in the afternoon. Let the crowds gather round and a service had to be held,



Encouragement had to be given, all too short, and then we passed on.

Some of the country must still be traversed that way. But in these modern days many good roads have been made, and much of the country can be traversed by motor car. Here comes the great blessing that has just descended. A little motor lorry has been presented to us, and I have had the honour and privilege to do the first itineration in it. Those who have never walked these long treks can never know the magnitude of the blessing it is. My wife, too, was able to accompany me into the region where she has been for long a stranger.

As we pass along in the car we remember places thus—this is where I had to take my



CONGO : CAR AT A FERRY

shoes off and go bare-foot, when I was about weeping, and the women who were with me consoled me. Thus my wife covered the roads in old times. Now we fly past in a car and reach our destination for the day in the early morning unwearied and fresh, ready to enter into our work proper. Everywhere we go the people cry, "The

teacher has received a good thing." Instead of a bunch of porters to pay and find food for in villages that have not enough for themselves, we have but our own personal boys, and any village has at any time enough food to sell for two or three boys, whereas they could not supply twenty carriers arriving after a long day's march tired and hungry.

## FROM THE PRESIDENT OF THE BAPTIST WORLD ALLIANCE

IN the name of the ecumenical body of which the B.M.S. is a member, I offer the assurance that no organisation included in our fellowship holds a higher place in the esteem and admiration of Baptist people the world over.

They thank God at every remembrance of what His grace has accomplished through the Society in these recent difficult years—the sustained missionary interest and zeal seen in increased contributions from the churches at home and in the success of the splendidly daring Thanksgiving Fund; the fidelity of Chinese Christians amid the chaotic conditions of this war-torn land; the health and progress in other overseas fields.

Your brethren everywhere pray that upon the B.M.S. in all its work at home and abroad, upon its officers, its missionaries and the members of the hundreds of churches associated with it in four continents, the abundant blessing of God may rest through 1944 and all the future years.

Our world-wide fellowship will, as usual, observe the first Sunday of February—in 1944 this falls on the 6th—as Baptist World Alliance Sunday, and on that day the B.M.S. will have a special place in the thought and prayer of Baptists everywhere.

J. H. RUSHBROOKE

## ANOTHER SOLDIER IN INDIA

*Major J. Donald Ball, connected with North Finchley Church, London, has sent this account of racial contacts in Calcutta.*

"NO sooner had I returned to Dolali than I was sent on a fortnight's tropical medicine course to Calcutta. On the first Sunday I went round to the Baptist Church, and introduced myself to Horace Collins, the minister. He invited me to go back to the evening service and then spend the evening with him afterwards. I did so, and met a whole crowd of interesting people, mostly Army and Air Force... On my last Sunday in Calcutta about thirty-five American negroes joined us at the evening service, together with their pastor, Rev. Robert Penn, himself a negro. A quartet gave us a number of negro spirituals during the service, and then their pastor took the sermon and spoke very simply but profoundly. Afterwards they all came into the manse drawing-room and we had tea and buns. I found myself talking to a James Innes, a motor mechanic in Washington in peace time. This made a moving climax to what had been a rather wonderful evening. In a country so tragically riddled with barriers of class, creed, race and culture, it was a memorable experience to see negroes, Indians, Anglo-Indians and British forgetting differences of race and rank, and worshipping and then drinking tea together. I've seen nothing like it since I came to India."



# "PAY AS YOU EARN"

By H. L. TAYLOR, Joint Treasurer

THERE is nothing new about this in the ordinary way. It is sound old-fashioned economics!

But the Government has given it a new meaning and a new adaptation. It has accepted the claim that the demand for payment of tax on earned income received many months previously is not the best method, and has agreed that payments shall be made in future by deductions from earnings at the time of payment.

In order to bring this into operation the Government is willing to forego its claim for a certain amount of tax due under the old method, and many people have received demand notes for January payments with a note attached to the effect that a reduced amount will be accepted. This means that many of us will have money in hand that we did not anticipate.

*What shall we do with it?*

Spending is difficult in these days of rationing, coupons, etc. We are asked to save all possible so as to help the

Government, and we shall no doubt do what we can in this way. But the grace and duty of "tithing" still remain, and we can surely use some of this money for the purpose of expressing our gratitude to God for His continued goodness.

THE Baptist Missionary Society needs an increase of at least £20,000 in income *this year* to meet the new and increased demands due to the much higher cost of living on all its fields. These demands have been accepted and are being met in the faith that its helpers, who have never failed the Society, will willingly give the extra amount needed.

Surely there is an opportunity here for the use of some of this money which has been granted so unexpectedly. Will you not make it an occasion for a special gift to the Society either by sending direct to 19, Furnival Street, London, E.C.4, or by handing it to your Church Missionary Secretary or Treasurer?

"Pay as you earn"—or receive, and do it now!

## OUR INTERNED MISSIONARIES

NEWS, dated last September, has reached the Mission House about some of our missionaries in Japanese hands in China.

\* \* \* \* \*

Mr. F. S. Drake writes: "We are all quite happy here; plenty to do, both of work and recreation. Classes of all kinds, over one hundred courses. I am teaching about three classes a day, and learning as well: religious services in which to take part—joint Communion services, Free Church and Anglican every Sunday without distinction. We have made a playing field out of a large brick-field. All B.M.S. friends well and send greetings."

\* \* \* \* \*

Mr. T. W. Allen says: "We are all well. I had two postcards from Manila saying all were well." (Mrs. Allen and the children are under Japanese surveillance there.—Ed.)

Dr. Bloom reports: "We have a very nice room to ourselves in the Girls' School. The food keeps us going with our own supplies, and the children are doing well in that respect."

\* \* \* \* \*

Mr. Dart and Miss Pearson speak of good conditions at Lunghwa. Mr. Dart adds: "Mr. Price was in hospital for five weeks but is out and about again. It remains to be seen whether the trouble has been eradicated."

\* \* \* \* \*

Mr. Henry Payne, through whom this information comes, adds: "I saw Ronald Still on the street last week under escort, but he dare not recognise me. I think he was bringing medical cases to the near-by hospital. The Lunghwa



TAIYUANFU: VILLAGE WOMEN'S CLASS



authorities are kinder than others I could mention. The Commandant is a man who has spent five years in England, and was interned in the Isle of Wight and recently exchanged. Barrington Light has written to me. He said all were well, and that the food parcels had begun to arrive. My wife and I are keeping fairly well. My wife has been in bed three weeks with bronchial trouble. She is about right again. We are able to get our monthly allowance through the International Red Cross Commission very regularly. We have lots of good food and what is far beyond money—our liberty.”

Dr. Handley Stockley writes in a letter to his wife in this country: “I heard to-day that our Tai Yuan Men’s (Schofield Memorial) Hospital has been pulled down by the Japs. They were making a main road to go through from the north to south gates of the City, and our hospital was astride that route and so was razed. The same informant told me that the orphanage under Nurse Chang Ling Tsao is in financial difficulties.”

\* \* \* \*

Mrs. Edward Phillips has been in hospital with a fractured foot.

## HEADQUARTERS’ NOTES

### MISS LYDIA M. DE HAILES

ON Friday, November 26th, this faithful and devoted servant of God passed from bodily suffering to rest and peace beyond. She had given her life and her love to the Congo people, and one might well say that Bolobo was graven on her heart. She joined the B.M.S. in 1895, and was appointed to Bolobo where she served for thirty-six years, and where her main life’s work was accomplished. The compelling motive that inspired her throughout was her devotion to and love for her Lord. She was intensely evangelical, and constantly prayed and longed that those to whom she was able to minister in any way should know Jesus as their personal Saviour. In her utterances Christ and His Cross was all her theme.

In the JUNE MISSIONARY HERALD there was an article from her pen telling briefly of early days at Bolobo, and the difficulty of getting the native girls to the mission. Faith and patience gradually overcame that difficulty, but much of both was still needed in the teaching and training of the girls. Before the coming of a doctor and the establishing of a hospital, Miss de Hailes was mainly responsible for the medical work of the station, which involved long and arduous hours especially on the outbreak of an epidemic of smallpox. Nothing deterred her from ministering to the patients in their isolation camp, and in some cases she even had to bury the dead with her own hands.

Her generous Leicester friends supplied her with a building, fitly called “Melbourne Hall,” part of which was used as a dispensary, where for years she rendered noble service for the souls and bodies of those who came for treatment. The suffering and injured, particularly children, always made special appeal to her compassion, and she gave herself to heal and care for them. She will not be forgotten at Bolobo while those still live who owed so much to her. J. A. CLARK

### REV. J. D. JAMIESON, M.A.

#### NEW SCOTTISH REPRESENTATIVE

REV. JOHN DUNCAN JAMIESON, M.A., who has just been appointed Scottish Representative of the B.M.S. in succession to Rev. James Watson, is a native of Anstruther, Fife, was brought up in Bristo Place Baptist Church, Edinburgh, and after five years in business, graduated M.A. at Edinburgh University. In the war of 1914-18 he served in the ranks of the 9th Royal Scots, and afterwards as a combatant officer in the 1st and 2nd Royal Scots. He saw service in India and Mesopotamia, being mentioned in dispatches. On leaving the army he studied theology at the Scottish Baptist College and New College, Edinburgh. Accepted by the B.M.S. for service in India, he was debarred by a serious illness from going abroad, and settled in the home ministry in 1922, holding three pastorates—Carlisle; West Church, Dunfermline; and Victoria Place, Glasgow.

Mr. Jamieson has been a missionary enthusiast all through his ministry, and recently, particularly in connection with the Carey Film, he exhibited powers of organisation and advocacy which marked him out for his present position. Combining culture and preaching power with vision, business ability and tact, he has been hailed by Scottish Baptists as the right man to build on the foundation so admirably laid by Mr. Watson.



MR. JAMIESON

W. HOLMS COATS



## FELLOWSHIP IN PRAYER

*First Week.*—The Prayer Calendar directs us to Dacca and Narayanganj in East Bengal. The former is an important city with large Hindu and Moslem populations. Our missionaries work among students in Regent's Park Hostel and among the city population. In the district there is a definite movement towards Christianity among the Garos. In Narayanganj witness is borne among Indians and Europeans.

*Second Week.*—We pray for Barisal in the rice growing area of East Bengal where the Baptist Union has 60 churches with 3,000 members. The customary methods of evangelism are used and church life is built up. The girls' school is a powerful Christian influence.

*Third Week.*—Missionaries, Indian workers and church members in Chittagong, Chandraghona and Rangamati call for special prayer, for they are in the war zone. The people are primitive and the missionary task is uphill. The medical mission at Chandraghona includes a leper asylum and nursing school.

*Fourth Week.*—Jessore and Khulna are old established centres of work in which Moslems outnumber Hindus. Jessore is staffed by an Indian missionary couple, and Khulna by one single woman missionary. Their situation calls for prayer. The new movement Christwards among the Muchis in Jessore is most encouraging. We pray also for the United Teacher Training College at Berhampore.

## Youth's Day in China

"IT is a day of youth in Sianfu now, for many refugees from other provinces are here. Many of these are students seeking employment or further study, and many are church members from occupied territory needing help and shepherding. The opportunities are endless. One could do with a fourteen day week to cope with them all, and we are indeed glad to be here. Mr. and Mrs. Madge have been appointed to city work.

## Yet Another Venture

"I WISH you could visit us here. The thing which binds us all together is our daily morning worship which we all attend—servants, evangelists and missionaries—in order that we may begin the day with God. We are a most happy compound, united in our Christian service which includes six Bible Classes weekly for both men and women, the work of the Christian bookroom and the Christian Co-operatives. This last is a new venture which is designed to help church members to obtain commodities at the controlled price. It has the approval of the authorities who are most complimentary about it." NORA H. YOUNG

## While on Active Service

DR. TREVOR H. KNIGHTS, of Yakusu, who is on war service in the Middle East, has an interesting article in the *Quarterly Paper* of the Edinburgh Medical Missionary Society on a visit he paid to the Mission Hospital in

Nazareth. He says that the days spent there "make me look forward even still more to the coming again of peace when we can once more set out along the forest trail to the white hospital building at the end."

## The First Time?

THE new Carey Press play *Which of You?* by W. W. Bottoms, was produced at Christmas by men and women members of an R.A.F. Station in South Wales. This is probably the first time a missionary play has been given in such conditions. It is a tribute to the quality of the work and to the missionary enthusiasm of men and women in the forces. It is also in pleasing contrast to other kinds of material which are too often used.

## Used Postage Stamps

WILL friends kindly note that used postage stamps are no longer of any use to the Society as there is now no sale for them. Foreign stamps are still of value, and also tinfoil and silver paper.

The Broadcast Address by Dr. C. C. Chesterman with the "Week's Good Cause" appeal by Sir Norman Birkett and the Prayer, is now ready in booklet form. Full page portraits of Dr. Chesterman and Sir Norman Birkett are included. 6d. (by post 7d.) Carey Press, 19, Furnival Street, London, E.C.4.

The World Responsibility of Baptists. By DR. J. H. RUSHBROOKE. 20 pp. 6d. Kingsgate Press.

A timely exposition of our faith, witness and duty to mankind.

## ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses: *General Fund* :—Anonymous, Bootle, 10s.; Anonymous (India), 2s.; Anonymous, Bootle, 10s.; Anonymous, 10s. Anonymous, Torquay, Indian Famine, £2; Anon, C.I.D., £3; A. A. L., Indian Famine, 5s.; S. E. C., Indian Famine, 6s.; "Shrubland," Indian Famine, 5s.; Increased cost of living, 10s.; E. W. Carter, 10s. *Women's Fund* :—A Birthday Gift for my King, 2s. 6d. *Medical Fund* :—Mrs. C. M. Greenwood, 10s.; A Steward, £5; H. D. A., £4. *China Relief* :—R. E. M. A., Willesden Green, 5s. *Gift Week* :—M. S., Aylesbury, 10s.; M. M. B., £2; Two Friends in Crowborough, £1. *Celebrations* :—M. H., £2.

## LEGACIES

		The following Legacies have been received in recent months :	
		£	s. d.
Oct.	21 Miss L. E. Durrant	-	30 0 0
	25 Miss J. T. Cook	-	100 0 0
Nov.	11 Mr. J. Harries	-	2 0 0
	16 Miss F. Clegg	-	1,674 13 5
	23 Mr. J. H. Sills	-	22 10 0
	23 Mr. J. O. Butterfield	-	14 5 4
	24 Mr. A. Bradley	-	3 0 9
	30 Mr. H. Markwell	-	52 1 1
	29 Miss E. Stevens	-	10 0 0
Dec.	9 Mr. C. J. George (Medical)	-	10 0 0
	9 Mrs. S. Spear	-	8 0 0

## Birth

9th December, at Rahmatpur, Palwal, to the Rev. and Mrs. W. J. Bradnock, a son—Robert David.

## Departure

22nd December, Dr. H. R. Williamson, visiting the United States, Jamaica and Congo.

The Mission House is 19, Furnival St., London, E.C.4





## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## "A GREAT PURPOSE TO LIVE FOR"



TWO STUDENTS FROM CHITTAGONG

THE phrase is Sir Richard Livingstone's. Of it he says that "Meaner things give way before it ; selfish interests are weakened if not killed ; it unites those whom nothing else can unite." He uses it in relation to the war, and much that has happened since 1939 justifies his doing so.

We can apply this phrase to our overseas enterprise. Some day, a Church historian will write the great story of the uplifting effect of our witness upon our churches at home. He will have material in plenty. We have only to think, for instance, of the Ter-Jubilee Celebrations to recall that they did far more than raise a great fund and enrol 247 individual volunteers. They united

members of individual churches, linked groups of churches, enlarged the horizons of their members, promoted their prayer life, and brought a spiritual glow whose warmth is still felt.

THE celebrations have ended, but we need to keep steadily before us the purpose for which they were held. Their inspiration and goal were the proclamation of the Gospel to every creature. Nothing short of that will satisfy the claim of our Lord or justify the existence of the Church. And the present condition of the world gives urgency to the purpose. A better order can only be built by men and women made fundamentally different through the transforming power of the Gospel.

Even in days like these, some in our churches still fail to appreciate the vision of a world redeemed and the potency of the Gospel to turn that vision into reality. Too many are bound by parochialism and burdened by pettiness. If only they were set free from these and seized with a great evangelistic purpose, life in our churches would be renewed, and ministers and members would re-unite in a forward movement at home and overseas to bring multitudes into the Kingdom.

TO sustain a purpose to its goal demands power. And this is guaranteed by our Lord Who prefaces the announcement of His purpose for His disciples by saying, "All power is given unto Me." H. L. H.

**THE FINANCIAL YEAR ENDS  
ON MARCH 31st**



# ANOTHER JUBILEE

## OUR MISSION IN BALANGIR, INDIA

By KENNETH F. WELLER

*A Jubilee provides a long view and enables comparisons to be made. Here is the moving record of fifty years' work among primitive peoples in Western Orissa.*

WE are celebrating this year the fiftieth anniversary of the work in the West Utkal (Balangir) field of Orissa. The celebrations began at the Annual Meeting of the District Church Union. Rai Bahadur Samuel Das, son of the late Daniel Das to whom was given the privilege of winning the first convert, was present and spoke of the great purpose of the pioneers. Rai Sahib Dr. Isaac Santra, son of the late Bhikari Santra, who laboured here from 1893 until 1917, was also present. At special meetings last October, the Jubilee month, the story of the early years was re-told, and the progress of the half century was thankfully reviewed.

The work began as a youth movement. Jadaba, Gobinda, Tirtha and Parsu, the first four converts, were young men. They proved to be eager and courageous enquirers. The day Gobinda took home a copy of the tract *Mukti Marga* ("Way of Salvation"), his mother tore it into pieces and burnt it. Undaunted, the lad bought another copy, and this suffered a similar fate. This happened three or four times. It was a glad day for the pioneers when they baptized three of these young men. Jadaba was baptized later.

Gradually the work spread to other parts of Patna State and to the Bargarh District of British India. One of the early Christians in this area was Jitu. He, too, was a young man. His preaching soon aroused the bitter opposition of the Hindus. They gathered a group of *gunias* (sorcerers) in his village who threatened to destroy him with their magic if he did not renounce this new religion.

He replied, "You can destroy my body, but not my soul." The *gunias* went away silenced.

THE Zemindaries of Borasambar and Phuljar also became fruitful fields for preaching the Gospel. The period between 1893 and 1907 was a time of abundant harvest. First, two missionaries were stationed in Padampur. Then Mr. Heberlet obtained land in Patna State where Balangir was opened in 1911. During the last war and afterwards, it proved difficult adequately to staff both stations, and the work in the three areas—Patna State, Bargarh District and the Zemindaries of Raj Barosambar and Phuljar were grouped with Balangir as headquarters. In 1938, the six churches in Phuljar were transferred to the Mennonite Mission with good results.

Until 1913 the converts were in scattered groups. But the coming of Mr. Jarry and Mr. Wilkins marked the beginning of a new stage in the development of the work, for churches were formed with Balangir as the first in 1914. A Church Union was established in 1917. This body is composed of mission workers and laymen both Indian and European, and is responsible for the direction of the work. There are now 75 churches with a membership of over 3,000, and 45 Indian workers.



DANIEL DAS, BALANGIR PIONEER, AND FAMILY

WORK among women was started in 1903 when a Bible woman from Cuttack was stationed at Loisingha and supported from the Oriya Women's Christian Fund. She had the true pioneer spirit, for it was



no mean thing for her to leave the fellowship of her people to live in what was then a very isolated district and to work under difficult conditions. Miss Thatcher was stationed in Balangir in 1916, and her devoted labours bore much fruit. Other Indian and European women workers have followed.

A most rewarding piece of work has been the classes in Balangir for groups of from fifteen to twenty women at a time. They live in the Barrass Memorial, a building of six small rooms with a cook-room attached. Away from the distractions of home and village life, they receive religious instruction. Hundreds of women have attended since the first group came in 1924. Many have returned inspired and strengthened to witness in their homes and villages. Three women have been trained as Bible women, and a fourth is in training.

Educational work has grown since 1917. Economic conditions are such that every member of a family is a financial asset. So parents are often unwilling to spare the children from their work to attend school. Appalling adult illiteracy is another barrier. The parents have managed without education, and cannot see advantages in their children receiving it. Nevertheless, we have fifteen primary schools. The boys' hostel has fifty inmates who study in the Middle Vernacular School, and the Girls' Hostel has fifty-four. The attitude to girls'

education has lately changed, and more girls are being sent to school. Many study alongside the boys in the Middle Vernacular School.

It is felt that along with the development of the school towards the Middle English Standard there must also be a strong rural bias. So a small agricultural and poultry farm project is being conducted with encouraging success. One of its objects is to show youth that education does not alienate them from their environment, and that there is a real dignity in labour. The Weaving School has also been developed with good results.

RECENTLY an effort has been made to give the youth of the community a systematic course of religious teaching. Already over fifty classes meet regularly, and some are run by lay workers.

A review of fifty years is a story of achievement and a demonstration of the power of Christ and His Gospel to change men and women, and to lift them from the depth of sin and despair. As we look to the future we realize that there are great obstacles in the path of progress, both from within and without the Church. But we go forward with the belief that the Church has taken root in this area. Whether the future sees a large numerical growth or not, we must give our strength and service to the building up of the Church in faith and experience in Christ.

## MELBOURNE HALL, BOLOBO . . . LEICESTER

By CLIFFORD GILL, Bolobo, Middle Congo

*Melbourne Hall Church, Leicester, has been directly linked with Bolobo, Congo, for over fifty years. This story of Melbourne Hall, Bolobo, unfolds the record of a wide and fruitful witness.*

OVER forty years ago a timber-framed building was sent from England to Bolobo to be used for a meeting hall and dispensary. Miss de Hailes, who recently passed away, had charge of this dispensary and of the women's work. She was a member of Melbourne Hall Church, Leicester, and it was mainly through the generosity of its members that the timber building was provided. Across the front of the hall an enamelled plate was fixed with the words "Melbourne Hall."

Melbourne Hall served the Christian community at Bolobo for forty years. Missionaries came and went, a brick church was built, a hospital erected and staffed, but the old building was still in daily, almost hourly, use until the early part of 1943. Leaning over at a dangerous angle, it became no longer safe and was pulled down. But a new building bearing the old name was already in use. Once again the generosity of Melbourne Hall, Leicester, with other friends had made possible the erection



## MELBOURNE HALL, BOLOBO . . . LEICESTER

of new Melbourne Hall, Bolobo — this time a brick building.

The hall is a simple rectangle 65 ft. long by 35 ft. wide. The side walls are divided into five bays by four piers, forming part of the wall and supporting roof trusses. Each bay contains a semi-circular window opening. The floor is brick-paved, and there is a raised brick platform.

The roof is supported by four Queen-post timber trusses running the clear span of the hall and giving thereby an unobstructed view of the platform. The timber employed is local hardwood, and the necessary iron-work was made at Léopoldville. These trusses were constructed outside our workshops a quarter of a mile away, and each one weighed about a ton. The problem of getting them to the site was a real one for, in addition to their weight, they were 38 ft. long by about 10 ft. across. First attempts were made on a small trolley, but it took a whole day to get one truss half-way to the job. The Chief of the Bolobo town, who is a church member, came to our aid and promised to send seventy strong men the next day. They came and *carried* the three remaining trusses to the job in an *hour* with much singing and chanting!! The roof is covered with corrugated iron.

The lower portion of the façade consists of a projecting entrance-porch in red brickwork with a receding parapet and a reinforced concrete canopy over the entrance doorway. This porch also contains two store cupboards opening into the main hall. On either side of the entrance doorway are foundation



NEW MELBOURNE HALL

stones which were laid by Miss Wilson and the senior church member, Fataki.

A feature of the upper façade is a large ventilation opening in the form of a cross between

two ribbed brick columns. Flanking walls are cement-rendered and colour washed. The name is cast in cement and finished in vermilion enamel. The Hall has a seating capacity of six hundred.

THE new Hall is the centre of the Mission's work among the women and girls. Miss Wilson, who followed the late Miss de Hailes, has inspired the women church members of Bolobo with keen enthusiasm for their new building. All meetings for women, whether for their big meetings on Sundays or for small enquirers' classes, are held there. Until a new girls' school which it is hoped to build, is completed, Melbourne Hall is being used for assembly and classes. Miss Lowman has a flourishing senior girls' day school, and Miss Smith a crowded primary school. They share, too, the general women's work with Miss Wilson.

The new Hall is a symbol in our midst of a new desire on the part of many women in Bolobo to build again their tumbling-down lives. After very dark days, after much neglect of spiritual things and a widespread going into sin, the women of Bolobo are returning and rebuilding.

Melbourne Hall is not quite for "women only." We men use it (very humbly) every work-day for morning prayers for our workmen and schoolboys. Melbourne Hall, Bolobo, salutes Melbourne Hall, Leicester!

From Sianfu

"WE have just had our yearly Church Meetings for Sian and district. They were most inspiring. Twenty-five people—twelve men and thirteen women—were baptised. Many of these were young folk from the Bible Classes, but there were some old country women among them. One feels that the act of baptism must take great courage for such. The Bible

Training Institute is in full swing with twenty-eight members for a month's course. Last week, the Young People's Christian Fellowship celebrated its tenth Anniversary—members of both Men's and Women's Bible Classes were present. Mr. Young gave a report of the ten years' work and Bishop Shen, of the Anglican Mission here, gave a very inspiring talk."

NORA YOUNG



# IN INDIA'S CAPITAL

By MARGARET H. LANGLEY, M.A., Delhi

*The Gospel is presented in many ways and often in conditions that are difficult and baffling. Here is a picture of work in a school with a membership mixed in religious background.*

AS the growth of any living creature is generally gradual and only to be detected after some period of time, so also is the growth of an institution. Indeed, an institution is not a thing, but a creature! Therefore, if this article seems to record little in the way of immediate development, it is not because we have ceased to grow, but that our growth is a continuous process.

About two years ago we began to change the character of the school by providing for the teaching of Hindi. Hindu girls had been admitted previously, but the school had catered for Moslems and vernacular teaching had been exclusively in Urdu. The character of the neighbourhood had also changed. A district which was formerly mostly open has been built up with blocks of flats, many of which are occupied by Hindus in Government service. The result is that, although Hindu girls are still in a minority, about 50 out of 300, their numbers are steadily increasing.

This presents both problems and opportunities. It is not easy to teach Hindus and Moslems together in a Bible class. Their theological terms and understanding of the Godhead, as also their response and reaction to the Christian message, differ widely. Up till now we have felt it to be right that they should be taught together, but to seize the opportunity demands patient preparation and a depth of knowledge which the ordinary teacher may not possess. It is our conviction

that the free mixing of the children of the Hindu, Moslem and Christian communities is one of the surest hopes for the solution of communal differences. Tension is not entirely absent in the school, but, in one class at least, girls have given vocal expression to the necessity of learning to appreciate each other's point of view. An occasional misunderstanding seems almost worth while if its solution can point the way to the solution of more serious differences.

WE shall be glad if you will remember also the Christian children in the school. They are a small minority, and often their social standing is less secure than that of their classmates. This is emphasised by differences in dress. The result is that they sometimes imagine themselves to be neglected, or that special attention is called to their weaknesses. It is not always easy, in a school founded primarily for non-Christians, to recognise the special needs of the Christian girls, nor to meet them in a way which will not emphasise the differences. We greatly desire that Christian girls who complete the school course shall, during the last year or two that they are in school, come to recognise something of the responsibility which attaches to their being here and, through the everyday comradeship of the classroom, spontaneously and without fear or self-consciousness, give expression to it.

Will you join your prayers to ours that these desires may become realities?



BETTY J. ROSE, S.R.N., of Trowbridge, was educated in Trowbridge, served for two years in Dr. Barnardo's Homes, Barkingside, received her nursing training in the Children's and General Hospitals in Bristol and has had further nursing experience and a course of training at Carey

Hall. She is a member of Broadmead Church, Bristol.

She proceeds to Balangir, India. Her fiancé, Rev. S. E. F. Payne, is on the Orissa staff.

DOROTHY MAY COGGINS, S.R.N., S.C.M., was educated at schools in South-west London and Tooting Commercial Institute. She took nursing training at the Cheyne Hospital for Children and the Mile End Hospital, London, and has had further practical experience. She is a member of East London Tabernacle Church where she has served in several capacities.

She is appointed to Berhampur Hospital, India.





# A YORKSHIRE LAYMAN WITH BIHAR MISSIONARIES

By E. CLEMENT DUNGEY

*Here is another glimpse of our work seen through friendly and understanding eyes.  
It is a revelation of the power of the Gospel to meet India's need.*

IT was a hot sultry afternoon when my train reached Monghyr. The sleepy collector took my ticket. Two or three coolies fought for my luggage until the victor emerged with my cases on his head, and we set off to find the missionary *sahib*. My coolie seemed to know the way, and it was not long before we reached the Baptist Mission gates. I walked up the drive to the neat bungalow that the Rev. and Mrs. E. Theaker Stuart have made their home, and was welcomed with typical Yorkshire hospitality.

Next morning dawned with a cloudless sky, and I rose at five o'clock. At half-past six

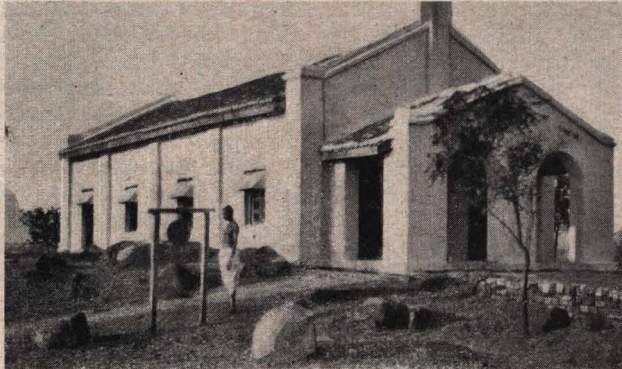
two Indian evangelists, Mr. David and Mr. Singh, appeared, and we knelt for a few moments in Mr. Stuart's study to ask God to bless our work for the day. Then we set out and, as I trudged along the muddy, dirty highways, saw the great palace of the

rajah, met the stench of the *bazar*, here found a bullock cart blocking the road, there a man washing himself by the roadside, at every step a beggar—now a man, now a woman, now a child—whining for money, there came upon me a sense of the enormity of the problem, and a realisation that “there remaineth much more land to be possessed.” In one hundred and fifty years thousands in India have found Christ, but to-day there are more non-Christians in the land than there were in Carey's day. How shall India be evangelised?

I STAYED in Monghyr for nearly three weeks, and was fortunate to see many sides of missionary life. Sometimes on foot and sometimes by cycle, we went to nearby villages and the common people heard gladly. In one place youths of the Arya Samaj made themselves objectionable, but Mr. David was more than a match for them.

It was interesting to sit beside the missionary upon a *charpoy* (Indian bedstead), and listen to the unfolding of the story of the prodigal son or the crucifixion. Though I knew little of the language, yet I could apprehend the drift

of the narrative by the manner and gestures of the narrator. It was more interesting to notice the reaction upon the listeners—men and children—who sat upon the mud floor of the hut and who drank in the Word. Although women were



BALANGIR CHURCH (See page 18)

not in evidence, yet in most of the villages one caught a glimpse of them gliding quietly by to sit down round the corner and listen unobserved.

Many villages were visited during my stay and I learnt much of the great gulfs fixed between the peoples of the various castes—the Chamars, the Rajputs, and so on. Truly, the harvest is great, but the labourers are few, and we need to pray that the Lord will send forth more labourers into His harvest.

## A Link with Knibb

A SOLDIER from Kettering on active service writes: “When I was attending a Military School in the Middle East, each man had to give a lecture. A native of Jamaica gave a talk on William Knibb. To my surprise he talked about Kettering, but it was the town in Jamaica named after ours. This man's grandfather knew Knibb and lived with him till his

death, and members of the family have looked after his grave ever since. My Jamaican comrade lives in a mission hall in which Knibb used to preach. He expressed the hope that he might visit Kettering, England, in the near future, as the people of Jamaica look upon Knibb as the champion of their freedom.”

L. CPL. H. FARMER



# NEWS FROM CHINA

## A Wide Door

"OUR Church of Christ in China Mission work at Kweichow is steadily expanding in spite of all the difficulties, and the work brings me many a thrill and not a few disappointments. Our Kweiyang Church is now self-supporting, and runs a splendid self-supporting kindergarten. We have three other stations, a primary school, a free medical clinic just opening, a night school, and another kindergarten for which preparations have been almost completed. We have also opened up a new country evangelistic field, with a full-time worker. All our missionaries are Chinese except my wife and myself. I am urging that a Chinese Field Secretary should take my place, and *in principle* my plea has been accepted, but I fear a long delay before they actually appoint the man.

## Recruiting Work

"MY recruiting work has also developed, and if only I were released from the Kweiyang job, I could put in a very profitable full-time service along this line in which I represent the National Y.M.C.A. as well as the Church of Christ in China. A National Committee for the recruiting of Christian leadership has been set up representing the Sheng Kung Hwei, the Methodists, the American Baptists, the Church of Christ in China, the National Y.M.C.A. and Y.W.C.A., the National Christian Council, and other bodies. But unless, as its Executive Secretary, I can get more time, it may not be very much more than a name. On the other hand, it has tremendous possibilities.

## Other Service and Conditions

"MY wife is acting at present as secretary of Kweiyang Y.W.C.A., in addition to Bible Classes, choir, etc., for the church.



GIRL STUDENTS AT SIANFU

"Prices are just terrible, but the generous treatment of the B.M.S. enables us to get along all right, yet financial difficulties hang like a cloud over nearly every branch of the work."

VICTOR HAYWARD

## Fellowship in Sianfu

"OUR Tsun Te Girls' School in Sianfu has vacated its buildings in the East Suburb and moved into the old hospital. The American Board Mission has requested the loan of these buildings so that it may accommodate its Jefferson Academy formerly established at Tungchow near Peking. Many old scholars are drifting into Sianfu from occupied China and it was natural that the American Board (A.B.C.F.M.) should wish to retain its scholars and provide a proper school for them. We have agreed to help them out on condition that they do not compete with us for girl students, and they now have the use of the buildings. Had we not done this, we should most certainly have had a request from the Provincial Education Bureau for the loan of the buildings. Therefore, apart from the desire to help out a sister mission, it was of vital importance to ensure that the mission property should be put to a Christian use.

"The A.B.C.F.M. have made us a grant of \$60,000, to enable us to put the old hospital into suitable repair for the housing of our Tsun Te school. And now both schools are settling down into their new quarters. The principal of the Jefferson Academy, a Chinese graduate of Princeton University and also a theological graduate, is a fine man. We have asked him to be responsible for the Sunday service in the East Suburb church once a month, and he has consented. Mr. Hunter of the A.B.C.F.M., co-principal of the school, is living with us at present. He is a breezy American and we much enjoy his company. Altogether the arrangement is working well, and I am sure the Home Committee will approve of the step we have taken."

F. S. RUSSELL

## Annual Assembly, 1944

THE Annual Assembly will be held in London from May 1st to 4th. Attention is drawn to the following engagements in which the B.M.S. is concerned.

*Monday, May 1st.* Introductory Prayer Meeting, 11.30 a.m. Medical Tea, 4.30 p.m.

*Tuesday, May 2nd.* W.M.A. Meeting, 1.45 p.m. Annual Members' Meeting, 3.0 p.m.

*Wednesday, May 3rd.* Service of Recognition and Dedication, 10 a.m. Annual Missionary Sermon, 11.30 a.m. Missionary Rally, 6.30 p.m.

*Thursday, May 4th.* United Young People's Meeting, 6.30 p.m.

Fuller details will be given next month.

\* \* \*

## A Note for Sunday School Workers

"THE Sunday School staff was greatly pleased with the books which were exceptionally good. The children were obviously very proud of them, and such parents as were present expressed surprise at such good looking prizes." The Trade Manager, Carey Press, 19, Farnival Street, London, E.C.4, will be pleased to supply lists and parcels of books suitable for rewards and presents.



## FELLOWSHIP IN PRAYER

*First Week.*—Steadily increasing burdens for direction, maintenance and witness are falling upon the Bengal Baptist Union. We promote our fellowship with it as we pray for its Indian officers, members, Laymen's Movement, and Women's Committee.

*Second Week.*—This is the jubilee of the Lushai Hills Mission. We praise God for the triumphs wrought through missionaries, church leaders and members, for the amazing transformations in life; and we pray for wisdom and judgment in fashioning a Church surely founded upon Jesus Christ.

*Third Week.*—Our Society works in association with Australian and New Zealand Baptist Missions in Bengal. We give thanks as we remember eight missionaries now retired in Australia and for those still on the field.

*Fourth Week.*—We pass to Orissa and pray for Cuttack with its varied witness and service which include a theological training school, schools for Indian boys and girls and Anglo-Indian children, leper asylum, printing press and Bible translation. We remember, too, Puri, stronghold of Hinduism now without a European missionary.

\* \* \* \*

### Upper Congo Literature

THE provision of literature for the Christian community is among the most important sides of missionary work. The following list of projects shows how this provision is being made in the Upper Congo area (Upoto, Yalamba and Yakusu).

The manuscript of *Pilgrim's Progress*, Part I in Lingala by Mr. Marker, is ready for press. Part II is almost ready. The publication of both has been authorized.

Mr. Simpson has been instructed to prepare and arrange for printing a book of extracts from the *Gospels in Lingala*.

The following have also been sanctioned for publication:

Revised edition of *Old Testament Stories in Lokele*.

*Lingombe Stories*, by Mr. Davidson.

*Stories of Old Testament Characters*, in Lingala, by Mr. Newbery.

*Æsop's Fables*, in Lingala, by Mr. Palmer.

*Geography of Congo*, in Lokele, by Mr. Millman, translated by Mrs. Ennals.

*Geography of Congo*, in Lingala, by Mr. Millman, translated by Mr. Taylor.

*Cours de Français*, by Mdlle. Mercier.

*Histoire de Sunga*, by Mdlle. Mercier.

*Histoires de Quelques Heros Africains*, by Mr. Ennals.

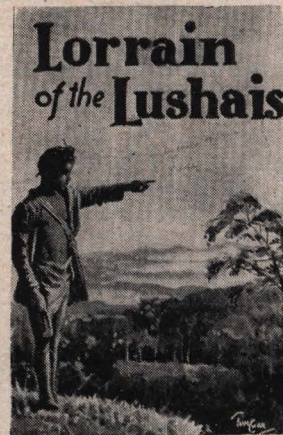
\* \* \* \*

THE first part of *Old Testament Stories in Kingwana* by the late Mr. Wilkerson and Mrs. Wilkerson has been published with the aid of the United Society for Christian Literature and the balance of the manuscript is ready for publication. Mrs. Wilkerson has also prepared a Kingwana version of *Daily Light*.

To Dr. Paton

A MEMORIAL Fund to perpetuate the life and work of Dr. William Paton has been opened. It is hoped that £10,000 will be contributed and this will be used by the trustees to promote understanding, co-operation and friendship between Christians and Churches of different countries, primarily for the expense of visits of representative churchmen.

Donations may be sent to the Rev. Hugh Martin, D.D., Annandale, North End Road, London, N.W.11.



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**TERROR REAVELEY GLOVER**. By T. H. Robinson. With portrait. 6d. (by post 7d.).

**B.B.C.** Dr. Chesterman's Broadcast Address and Sir Norman Birkett's Week's Good Cause Appeal. With portraits. 6d. (by post 7d.).

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### ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

*General Fund* :—Anonymous, 5s.; Anonymous, 2s. 6d.; Anonymous, £5; The Lord's Tenth, 13s.

*Medical Fund* :—A Baptist, 16s.

*China Relief* :—Thankful, £1 10s.

*Indian Famine* :—A Serving Man, 10s. Anonymous, £1.

*Widows & Orphans* :—Anonymous, 2s. 6d.

*Celebrations Fund* :—Anonymous, 7s. 6d.; Anonymous, £1; Anonymous, £10; Anonymous, 10s. 6d.; Anonymous, £10; Anonymous, Leicester, 9s.; A. B. C., 10s.; M., Baptist Times, £1; A Reader of Baptist Times, £1; Cardiff Friends, £10; H., 10s.; A Thanksgiving from Malta, £1 9s. 6d.

### Birth

11th January, to Rev. and Mrs. H. W. Nicklin, of Delhi, a son—Hugh.

### Departures

12th January, Mrs. D. N. Clarkson Piper, Miss B. J. Rose, for Balangir; and Miss D. M. Coggins, for Berhampur.  
13th January, Rev. E. Evans, for Udayagiri.

### Deaths

26th December, at Bristol, Mrs. T. H. Barnett, formerly of Bengal.  
2nd January, at Tooting, Mrs. Arthur Long, formerly of Orissa.

**The Mission House is 19, Furnival St., London, E.C.4**



APRIL, 1944

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## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## DAY BY DAY AND EVERY DAY



SCHOOLCHILDREN IN CEYLON

THE Australian and New Zealand Governments have agreed upon a policy of collaboration in the South-west Pacific and have resolved to pursue that policy "day by day and every day." In other words, it will dominate the statesmanship of the two Dominions, and every other internal and external question will be related to it.

This does not mean that nothing else will take place within the two countries concerned. The life of the people will continue much as before. The farmer will cultivate his fields. The merchant will manage his business. The politician will promote his legislation. The mother

will run her home. The minister will guide his church. But over all will be this joint continuous policy to maintain peace and to promote the good estate of the peoples of the islands involved.

"DAY by day and every day" is a standard for the Christian. It is applicable to our following of Jesus, not in cloistered seclusion, but in the hurly-burly of life. It means carrying the atmosphere of Sunday into the business of the week-day. It means that we follow the daily round and the common task with the set determination to relate them to the will of God. And it implies that everything will be better done in consequence.

It also implies that life's content will contribute to the steady purpose of extending the Kingdom of Christ throughout the world, for this can be fulfilled in no other way. To take a fitful interest in it, to offer occasional prayer for it, or to make isolated gifts towards it, is not enough. It demands the whole of life and the concentration of all our powers. It needs to dominate the high councils of our denomination, the deliberations of our churches and the details of our individual lives.

"Day by day and every day" is a standard expected in our missionaries. They have the right to see it in us, who have sent them to their work and pledged them our support.

H. L. H.

**B.B.C.** contains the recent BROADCAST ADDRESSES of DR. C. C. CHESTERMAN and SIR NORMAN BIRKETT, with portraits. 6d. (by post 7d.)



# SHANTUNG CHRISTIAN UNIVERSITY

By E. W. BURT, M.A.

*The Baptist urge to pioneering has made many outlets. None is more important or far-reaching in its results than that described in this article by one who was among its leaders. Its influence upon Chinese life has been profound.*

SHANTUNG CHRISTIAN UNIVERSITY was founded forty years ago, and a brief review of its origin, growth and prospects may be of interest. Forty years is but a short space in the lifetime of an institution, but it is a large slice in the life of an individual, and the writer of this article has been intimately associated with it, as teacher, founder and director during the whole period of its existence, and to-day he is the sole remaining link with its early days. It has formed one of his major interests, for he has grown with its growth and rejoiced in its success.

Minerva sprang full-grown out of her father's head, but no institutions are born in such sudden and miraculous ways. We can trace the beginnings of the University to small and obscure roots. To vary the metaphor, many tributary streams have converged to become the University. Some authorities date the University back to 1864, but this is not strictly true, though one of its tributary streams began in that year. But the Union Institution as we know it commenced its corporate life in 1904.

## I. HISTORY

Its history is of great interest. It was not created by the wave of a magician's hand, nor did it spring from a single brain, but grew by natural evolution out of the circumstances of the time. It took over and developed a number of existing schools which had reached the level of the London Matriculation. Indeed, one cannot imagine the creation of a University *in vacuo*. There must always be solid foundations to build upon, and happily these were there when the challenge came.

Good often comes out of evil, and it may be said with truth that the University was a by-product of the Boxer outrages of 1900. For that Movement revealed as in a blinding flash the depth of ignorance and superstition of the people, and proved convincingly that something new must be attempted in the region of Higher Education if such outrages were to be prevented in the future. Only fuller light could overcome the darkness. Elementary and Middle Schools had been built up, but something more was needed to provide leadership in Church and State. The response to the challenge was made by the two leading missions in Shantung Province, the American Presbyterian and the British Baptist. The missionaries of these societies had been compelled to evacuate and were for a considerable period thrown together in Chefoo on the coast. There they had leisure to examine the situation and to consult as to the future. Both missions had long been on the most cordial terms. They soon realised that the task that confronted them was too big for any one mission to handle effectually, but it was seen that in co-operation it could be accomplished. After years of conference and intercession the University came into

being in October, 1904. For the first thirteen years it was carried on at great disadvantage in three widely separated centres which stood on a line which may be compared with London, Reading and Bristol. Arts and Science were taught at Weihsien, Theology at Tsingchowfu, Medicine in Tsinan. Such an arrangement, which took over existing schools where they were, was manifestly provisional only, and



A WORKER IN SHANSI, CHINA



in 1917 the whole University was concentrated at Tsinan, the capital of the Province.

## II. GROWTH

The growth of the University has been steady. Next to the two foundation missions, the Anglicans joined and, in the course of a few years, no less than a dozen different missions found themselves co-operating in one or more departments. Four nationalities were represented—American, Canadian, English, Chinese, and all the important denominations. There were inevitable growing pains. Hostile demonstrations from time to time from the students, and educational differences between Americans and British, had to be adjusted. But with patience and goodwill harmony was reached, and it is pleasant to record that there were no frictions between the different denominations. Soon after the University was removed to Tsinan a Charter was obtained from Canada, just as Serampore obtained one from the King of Denmark. Later, the University was registered under the Chinese Government, and one of the new conditions was that the President and Deans of Faculties had henceforth to be Chinese.

One important development was the introduction of *women students*, who now form one-third of the whole body and take a full share in the life of the University. In addition to the three main departments, others were added as the need arose. Thus there was a Normal School for teachers, a School of Dentistry and of Pharmacy, a Nursing School, a rural Agricultural Scheme, a Lepers' Asylum, and an Extension Department in connection with the Whitewright Institute.

## III. PRESENT POSITION AND PROSPECTS

At the present time everything in China is in confusion. When the Japanese

occupied the University the students and many of the teachers went into exile in West China and are there carrying on their work. But once the invader is driven out they all hope to return to the Mother University. What damage has been done to the property we cannot know yet, and it may well be that we shall have to build up everything *de novo*.

Meanwhile, much has been achieved, and a succession of men and women has gone forth to help build up a new nation. Some have become pastors and evangelists, others teachers or Y.M.C.A. workers, and some are found in important government or business positions. Originally, most of the students came from Shantung and ninety per cent. from Christian homes, but now they come from every province in China and not only from Christian families. Because the discipline and moral tone is known to be better in Christian institutions than in purely government ones many non-Christian people prefer to send their children to a Christian University.

During these forty years some dozen similar Christian Union Universities have been organised, but Shantung was the first and set the pace. The Medical School, thanks to the leadership of Harold Balme, is the best of its kind in China and draws its students from the widest areas. The work of the Schools of Arts and Theology will also bear comparison with sister Universities.

Looking back we thank God for the vision and venture of faith of the founders and we see that they built better than they knew, and it is a proud distinction for a comparatively small body like the Baptists to have done so much for the cause of Higher Christian Education both in India and in China. Clouds hang over the University at the moment, but a bright future of ever expanding service awaits it in days to come.

### Preaching to the Viceroy

THE Rev. Percy Knight, who recently retired from the Superintendency of the Calcutta Mission Press, is living in Simla with Mrs. Knight. He has been deputising for Padre Fleming, the Assistant Deputy Chaplain, who has been ill, in the conduct of services. One Saturday morning a telephone message came through from the Military Secretary to say that His Excellency the Viceroy was in Simla, and that he would be attending St.

Andrew's Church on the following morning and read one of the lessons. Due preparations for the passage of the Viceroy were made in the town by the authorities and he was welcomed at the church door by Mr. Knight. It was Trinity Sunday and the sermon was on "The Mysteries of the Kingdom of Heaven." The congregation included six B.M.S. women missionaries and the same number of chaplains on holiday.



# THE HEALING TOUCH

By A. J. B. RUSSELL, M.B., Ch.B., Ntondo, Middle Congo

*Here are primitive paganism on the one hand, and the healing and saving touch of the Gospel on the other, in Central Africa.*

I WRITE from the open veranda of a mud-and-thatch house in the village of Botwali, exposed to clouds of swirling dust blown up from the square by the violent gusts of wind as a thunder-storm approaches. The cool breezes are refreshing and remind one of Auld Reekie's "cauld nor'-easters." The mud floor is uneven and dusty, the walls are cracking, and white ants have left their tracks behind them. The hat-stand is a forked tree branch and the house beams are tree trunks of various dimensions hewn from the forest and carried on Congolese shoulders. Woven palm-fronds constitute an excellent thatch and a protection from the equatorial deluges.

A woman passes carrying a heavy load of wood in a basket—that is a woman's job in Congo. Another carries a water-bottle, also of considerable weight. Still another meanders along with a suckling infant, and there is one with a long-stemmed metal pipe in her mouth smoking native tobacco. The male member of the party trudges by with no other burden than his staff of office in one hand and his fly-swapper in the other. The forest encloses this village, and one can easily be lost along its winding paths.

The Roman Catholic Mission compound stands opposite. It includes a grand corrugated-iron roofed chapel, three or four teachers' houses and a new thatch school building, erected by Protestant and Romanist hands because an ignorant State official impressed the help of the Christians in that work, evidently not knowing that there is a law which forbids the use of Protestant labour on Catholic buildings.

The deed was done before the news reached us in Ntondo. Meanwhile the Protestant chapel is in a dilapidated condition for want of help to repair it.

PALM wine and dancing continue to play an unspeakable part in the life of the ordinary villager. Even some of our enquirers are led away after a while back to the old heathendom, and consequently few here are ready for baptism, even after one or two years' instruction. I examined three candidates for baptism to-day, but one little one-legged fellow must understand more of

the Christian life before we can baptize him. Two other women will give us joy when we baptize them to-morrow in a dirty swampy pool in the forest. The simple circumscribed life of these natives is also indicative of their spiritual lives. Few really understand what the



THE MINISTRY OF HEALING IN CONGO

Gospel is, or have progressed far in the Christian way of living as it is understood by the civilised world. The majority of the older people will never be able to read, and they are dependent, therefore, on their teacher-evangelist or some younger and better educated friend to teach them. We rejoice that even the twos and threes are found claiming Christ as Saviour and casting aside all heathen beliefs and superstitions.

AT Ntondo itself the hospital has been exceptionally busy seeking to alleviate physical and spiritual ailments over a wide area. Towards the end of last year we felt that an evangelist should be appointed to work among the crowds of



patients now attending the hospital and living in the compounds. Maambe, a former teacher-evangelist of some experience, was found. He was willing to engage in such work, as he told me he always regarded himself as a soldier of King Jesus and was prepared to do as his Lord wished. We had formerly held services in the spacious waiting hall of the hospital, but the expanding work made it necessary to erect another building. So it was decided to put up a mud-and-thatch chapel in the hospital village, sufficiently large to meet our present needs. The chapel was completed in three months. It is whitewashed inside and out, and its modest furnishings consist of a table and two wooden chairs on the mud platform. All are delighted with the building, which accommodates one hundred and fifty people. A simple opening service was held and the work has progressed since. The

teacher-evangelist has enrolled several enquirers for baptism and is teaching them.

The medical work has also increased. One hundred and twenty-six major and minor operations were performed in four months in 1942, compared with sixty-four for 1941; and in five months the number of major operations exceeded eighty, as compared with one hundred and six for the whole of 1941. In the past four months my wife and I have been called upon frequently to render aid to the rubber plantation workmen, and we expect to continue to be thus used. Sleeping sickness seems to abate little, and we still have to give some one hundred to one hundred and twenty weekly injections. Added to this is the medical census of the natives in wide areas.

Your prayers and good wishes for this work are greatly valued. May our witness long continue to the glory of God!

## THE COST OF KONDIMANA NA SIKAI THE LINGALA NEW TESTAMENT—AN APPRECIATION

By A. G. MILL, Irema, Yakusu, Congo

THE packet arrived at our post 200 kilometres up the Lomami river by the little Company steamer and had written on it "Advance copy of Lingala New Testament." We were just coming out of the prayer meeting. I opened it at once and savoured the pleasure of handling the shapely volume in black and red, and dipped at once into its contents.

I called in my two chief native helpers and we looked up some well-known passages, John xiv., 1 Cor. xi., the birth and death of Christ, and some others. Then we prayed together and gave thanks that our many prayers had been answered. In the note which my colleague sent with the book, she said: "I cannot tell you the price, for in the invoice there is only a '?' in the price column." That set in motion a train of thought most appropriate. Did I know what it had cost the men who go down to the sea (and even in it) in ships these days? Did I know what it had cost the strenuous workers of the British and Foreign Bible Society who work under a shell-filled sky and with innumerable handicaps and oppositions? Did I know what it had cost in care and concentration

to the translator and collator? No, I did not know what it had cost, and I handled it the more lovingly for that.

Now I hope that those concerned will feel that it has been worth their efforts to produce it and get it here. I am sure they will when they get by return of post (if there is such a thing these days) a letter which reads that the edition is sold out and "Oliver asks for more." I have 100 native teachers awaiting their copies and I am only one of scores of other missionaries. There are two large Company Plantations near to us where the music of its message among the employees will cheer heart and soul, and there is a whole hinterland of unreached heathen whom we can teach only through this Bula-Matadi language. Their thanks will come later.

But the printed word is not the full cost. The Christ and Spirit speak and speak at cost. Some words bear marks of sweat and others spring up with blood shedding, that they might speak the peace of sins forgiven. May we who use it see in the red edges of the pages we turn over some of the cost and be faithful proclaimers of a word so rare.



# PICTURES FROM GAYA

By D. N. CLARKSON PIPER, M.A.

*The varied opportunity and character of missionary service is shown in this terse quotation from a recent letter from Gaya, North India.*

THE work has developed in four directions, all very important and each calling for the full time of a missionary. The Society, however, has hardly ever been able to station more than one man here.

First, the *evangelistic and church work*. This includes work among the Dom Christians—converts from a very much despised and fallen community—colportage work at the station and elsewhere which is doing very well, as the sale of Bibles and tracts is on the up-grade: and participation in the work, as far as one is able, of the Union Church of Indian Christians who support their own pastor. At the annual meeting of this church I was elected a deacon in place of Mr. Sidey.

Secondly, the *work among the lepers*. The Government have an asylum here, of which the missionary acts as honorary superintendent. Once a week we conduct a service



PALWAL HOSPITAL: NURSING STUDENTS

amongst the lepers and oversee the work of the medical staff. One hundred and fifty lepers of all communities live in the asylum.

Thirdly, *pastoral work among the European and Anglo-Indian people* connected with this important railway junction. Most of them

were born here, but they are proud of their British connection. A service is held every Sunday evening for them, and there are a Sunday School, Guides, Bluebirds (the Indian equivalent of Brownies), and Wolf Cubs for the children.

Fourthly, *chaplaincy work among British troops*. There are many more British troops than in peace time, and we see plenty of them and do all we can for them spiritually and socially.

I have already assisted at two baptismal services when five people were baptised. So the Lord is giving signs that He is blessing the work.

## At a Yakusu Outpost

AT Yaombole we have what we call a *Ecole Regionale*, which is a sort of stepping-stone between the village school and our central school at Yalikina. This is entirely under native direction. The headmaster was with me at Yalikina when I first went there, and for a year was my right-hand man. Then he transferred to Yaombole and developed the work there.

The fifty-six boys in the school come from the surrounding villages, and have built their own houses round the school compound. They do manual work each day, some in the gardens, some preparing thatching materials for sale, and so they earn part of their keep and go home each week-end to look for the rest. They have a little brick school chapel which the villagers built some time ago, and are gathering materials to build a block of three class-rooms in brick and thatch.

Mr. Ennals conducted our 150th Anniversary Celebrations at Yalikina. On the Sunday

morning we celebrated it in the best way possible by baptizing sixty candidates in the river just in front of the house. This was followed by a service for a congregation of about five hundred, when Mr. Ennals told the story of the B.M.S. in Africa. In the afternoon, a preaching service at Yaombole was followed by a Communion Service conducted by a native pastor with Mr. Ennals and myself as servers.

J. E. YOUNG

## For Service in India

THE Rev. A. E. Selwood of Chittagong has been awarded the Kaiser-I-Hind silver medal for service in India. In addition to his missionary activities, Mr. Selwood is acting chaplain with the R.A.F. and head of the A.R.P. service in Chittagong. He is also secretary of the East and West Club which brings together members of the British Forces and other Europeans, with the peoples of Bengal. He has been in India since 1929.



# THE EDITOR'S PAGES

Rev. T. D. Williams

WE regret to announce the death on February 9th, at Little Baddow, near Chelmsford, of the Rev. T. D. Williams, of India. Trained at Bristol College, Mr. Williams was accepted by the Society in 1909 after a brief pastorate at Wells, Somerset. He married Miss D. F. Hills of the Baptist Zenana Mission in 1911. His first station was Dacca. Then came Narayanganj where his ministry to Indians and Europeans was greatly appreciated and effective. While minister of Bombay Baptist Church, he broadcast regularly from the broadcasting station. Invalided home in 1931, Mr. Williams became pastor at Great Missenden. He was able to return to India in 1937 and was located at Howrah. He will long be remembered as a loyal colleague, ardent evangelist and faithful pastor. Sympathy is expressed to his widow and family.

## Who Follows ?

MISS May Scaife and Miss Barbara Boal, two members of Harrogate Girls' Auxiliary, heard that Masham Church was without a missionary deputation. They volunteered to fill the gap and conduct the service. Many of our churches, especially now when few missionaries are on furlough, must be left without a deputation. We hope the example of these two G.A.s will lead others to copy them.

## Evangelism in Shensi

MRS. JOHN LEWIS has postponed her furlough so that she might take part in an evangelistic campaign in Northern Shensi. She is making her headquarters in San Yuan.

## Music and Evangelism

MISS MARION WATSON of Sianfu, has been invited to join the staff of a new College of Music established by a Chinese Christian. It is felt that Miss Watson will have good opportunities for evangelistic work through music.

## United Aid to China Fund

THE General Committee has learnt with appreciation that the appeal for this Fund in the *Baptist Times* resulted in contributions of £796.

## Co-operation in Teacher Training

THE Rev. T. C. Vicary, M.A., gave the General Committee interesting facts about the United Christian Teacher Training College in Berhampore, Bengal, of which he is Principal. The Church of Scotland, Methodist, London and American Baptist Missionary Societies unite with the B.M.S. in this work. There are now

fifty students who belong to ten communions. The college is affiliated to Calcutta University.

## Serampore College

SERAMPORE COLLEGE, whose premises are still requisitioned by the Government, continues in rented buildings. The Arts Department has 200 students and fifteen are following the Divinity course at Chandranagore. One of these is a Lushai.

## Carey Memorial

WITH the consent of the Bishop of the Diocese and the parochial authorities, a memorial plaque to William Carey is to be unveiled in Paulerspury Parish Church on April 19th. The Northamptonshire Baptist Association has taken the initiative in negotiations which have led to this event in Carey's birthplace. The Bishop of Peterborough and the Rector of Paulerspury will share in the ceremony.

## Indian Famine Relief

LAST November, the General Committee voted £1,000 to be used by our missionaries to relieve famine victims in Bengal. It is satisfactory to report that individual friends and churches have contributed £980 to honour this act of faith.

## Calcutta Mission Press

THE accounts of the Press for the year ending March 31st, 1943, show a record balance. This Press with 300 employees holds a high reputation in government and business circles. It also serves the enterprise of several missionary and other religious societies. It is noted for the care which it exercises towards its workpeople.

## Vice-Chairman, 1944-5

ON the nomination of the General Committee, the name of the Rev. W. R. Watkin, M.A., of Llanelly, will be submitted to the Annual Members' Meeting on Tuesday, May 2nd, during the Assembly in London, for election as Vice-Chairman of the Society for the coming year.

## Used Postage Stamps

WITH reference to the paragraph in the February MISSIONARY HERALD about used postage stamps, we are able to announce that there is still a market for them. Mr. C. H. King, 27, Craignish Avenue, London, S.W.16, will be pleased to receive parcels and will dispose of them for the Society's funds.



A REMINDER OF SUMMER SCHOOLS :  
A 1943 GROUP



## FELLOWSHIP IN PRAYER

*First Week.*—We rejoice with our missionaries in Balangir in the recent Jubilee Celebrations and in the great progress of the work among this primitive people. Work among women and girls is particularly encouraging.

*Second Week.*—We pray for the Berhampur Hospital, its workers and its witness: and for the Kond Hills Mission, another fruitful and hopeful work among primitive people. The ingathering has been great and work in every direction—among men, women, young people and children—is in operation, as is medical work through the hospital.

*Third Week.*—Our prayers are directed to Delhi, India's capital, a stronghold of Hinduism and Mohammedanism, where, in addition to church and evangelistic work, three features are the United Boys' High School, the Girls' Boarding School and the Moslem Girls' School.

*Fourth Week.*—Dholpur is a Native State where, though the Society has withdrawn from the medical work, Indian women evangelists maintain the witness. We also remember eight retired missionaries.

*Fifth Week.*—Palwal, Salamatpur and Baraut, are centres of varied service in North India. We give thanks especially for forward work in Baraut and for the eagerness of the Christians to build village chapels as one outcome of the Ter-Jubilee Celebrations. The hospital at Palwal and the Girls' Vocational School at Salamatpur call for our prayers.

## BOOK CORNER

*Tributes to Missionary Prayers*

"I CAN foresee this book serving a very useful purpose in our G.A. It has been used many times." B. L.

"I shall find it very useful personally and in our meetings. I will introduce it to friends and Sunday School teachers." J. V.

"This lovely book will be a great help in my Sunday School as the senior girls often take part in the children's afternoon service." B. J. R.

"I shall find *Missionary Prayers* a great help personally and in our prayer meetings." C. M.

*Missionary Prayers.* By REV. R. W. THOMSON. For use in youth organisations. Cloth 3s. 6d. (by post 3s. 8d.): stiff paper, 2s. (by post 2s. 2d.).

\* \* \* \*

*Indian Women and the West.* By HESTER GRAY, M.A. 2s. Highway Press.

THIS is a reprint from a larger work, *Modern India and the West*, published by Chatham House. With an introduction by Dr. Eleanor McDougall and a foreword by Lady Rungathan, it is a useful little volume. The writer has wide experience of Indian life and

has been closely identified with modern movements for the education of women and girls. She has insight into the needs of the women of India and sympathy with their achievements and aspirations. There is, too, an element of strict regard to facts and of fairness in assessing them, which is not always characteristic of works dealing with so complex and complicated a subject as India. A just tribute is paid to the part of Christian missionaries in bringing about freedom and reform, although one notes with surprise that there is no reference to Hannah Marshman who is claimed by Baptist women everywhere to have been the pioneer in all that concerns the advance of women in non-Christian lands. This book can be warmly commended to all seeking facts about the women of India.

M. E. B.

READY SHORTLY.

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With photographs of the contributors.

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## ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:  
*General Fund*:—Anonymous, Masham, £4; Anonymous £2 4s. 9d.; Inasmuch, £5; Somerset, 10s.  
*Women's Fund*:—Somerset, 10s.  
*Medical Fund*:—Somerset, 10s.  
*China Relief*:—Lifeline, 10s.  
*Gift Week*:—Anonymous, £1.  
*Indian Famine*:—E.B.S., £5.

## LEGACIES

The following Legacies have been received in recent months:				
			£	s. d.
1943.				
Dec. 31	Miss B. J. Oliver	- - - -	300	0 0
28	Mrs. J. A. Axton	- - - -	44	8 10
28	Miss E. Bone	- - - -	24	5 5
1944.				
Jan. 5	Alexander Cromar Trust	- - - -	3,000	0 0
12	Miss J. Tritton	- - - -	100	0 0
17	Miss G. R. S. Smith	- - - -	200	0 0
20	Mr. J. C. Hart	- - - -	500	0 0
20	Mr. S. G. Pichon	- - - -	50	0 0
29	Miss G. B. Good	- - - -	20	0 0
Feb. 5	Miss E. Delleany	- - - -	9	14 9
7	Mrs. M. A. Davies	- - - -	34	10 2
15	Miss M. A. M. Hunter	- - - -	580	12 11

## Arrivals

2nd February, Rev. and Mrs. A. R. Neal, from Yalembo, and Miss A. Wilkinson, from Yakusu.

## Death

9th February, at Little Baddow, near Chelmsford, Rev. T. D. Williams, late of Howrah.

The Mission House is 19, FURNIVAL ST., LONDON, E.C.4

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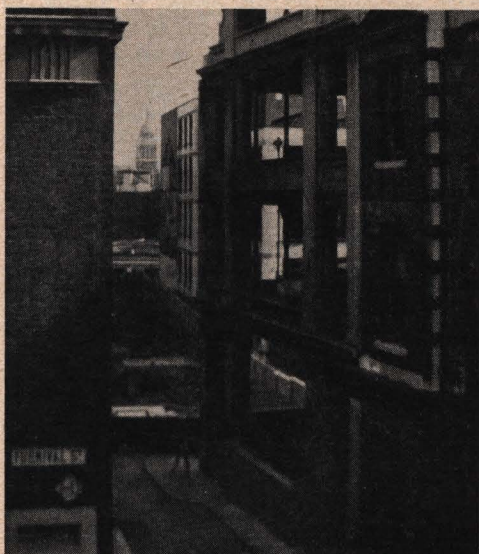


HERALD

## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## ABOVE THE WRECKS OF WAR



FROM A MISSION HOUSE WINDOW

**T**HIS photograph, taken from a window of the Mission House, shows something of the destruction caused by modern warfare. Buildings which once were hives of industry now stand stark and bare. A confined outlook of a few yards along an alley bounded by business premises has given place to a long vista with the figure of Justice above the Old Bailey at its end. In between, historic buildings, famous churches and familiar landmarks have been blasted into ruins.

**T**OTAL war means destruction on a scale so vast that the mind cannot comprehend it. Whether in the material,

mental or moral sphere, its casualties are staggering. Millions of lives are being sacrificed. And in those who still live, hopes, ideals and plans have been wrecked. While it is happily true that, both at home and abroad, war has opened new opportunities for evangelism and Christian service, it is equally true that others have been checked and closed. We have only to think of mission fields from which missionaries have had to withdraw, of other missionaries in enforced separation from their work, and of recruits whose lives have been turned in other directions, to measure something of war's hindrance to the gospel.

**Y**ET these conditions have their compensations. For we have been forced to take stock. We have had to search for the root causes that issued in war. We have had to think in world terms. For us any parochialism of the past has given way before long and wide views that embrace the years ahead and the whole of mankind. We realise as never before that the Christian way and gospel offer the one hope to every man whoever and wherever he may be.

**A**ND the distant figure of Justice assures us that the eternal verities stand the shocks of time and give promise of

"The day in whose clear shining light  
All wrong shall stand revealed,  
When justice shall be throned with might,  
And every hurt be healed."

H. L. H.

**YOUNGER VOICES:** The World Task of the Church in the New Age.  
:: :: By 24 Younger Ministers. :: ::

Edited by GRAHAM W. HUGHES, B.A., B.D.



# INDIANS WHO LEAD

By D. SCOTT WELLS, India Secretary, B.M.S.

*The development of leaders in our mission areas has long been an aim of the enterprise. Here Mr. Wells gives brief pen portraits of some who stand alongside our missionaries in the common task.*

**A**RISING probably from the present impasse in the political situation in India, one sometimes hears it said that "Indians will not take responsibility." That has not been my experience in Baptist Church and Mission circles in India in recent years, and to prove it, I set down some notes about Indian Christians who are holding positions of responsibility at the present time in our Baptist undertakings.

The difficulty is to decide whom to choose out of the number who come to mind. There is also the greater danger of not doing justice to those chosen on account of absence of records and lack of information about academic qualifications.

*Rev. S. K. and Mrs. Chatterji.* Mr. Chatterji holds the M.A. degree of Calcutta University and has studied in England at Cambridge University. When the B.M.S. and L.M.S. Boys' High Schools in Bengal were amalgamated fourteen years ago into the Union Christian High School, Mr. Chatterji was appointed headmaster of this new undertaking. Ever since he assumed this position of leadership he has had an L.M.S. missionary and one or more B.M.S. missionaries working with him.

Mr. Chatterji has also been the Honorary Secretary of the Bengal Christian Council for the past twelve years. This body consists of representatives from all Churches and Missions in Bengal.

Mr. Chatterji is a Congregationalist, but his wife is a Baptist and a daughter of the late Rev. B. A. Nag. Mrs. Chatterji is a graduate of Calcutta University and a trained teacher. She shares her husband's interests and has been in charge of the junior section of the Union School. By her efficiency there and by oversight of the meals

in the boarding school, she has rendered most valuable service.

*Rev. B. and Mrs. Pradhan.* Mr. Pradhan is B.A., B.D., of Serampore College and a home missionary of the B.M.S. It is now ten years since the Baptist Churches and Baptist Mission in Orissa both came under the control of the Orissa Central Church Council. For practically the whole of that time Mr. Pradhan has been the honoured secretary of the Council. His devotion to the cause of Christ in Orissa and his love for his brethren, both Indians and Europeans, is an inspiration to all who know him.

Mr. Pradhan is also chief reviser of the Oriya Bible, having a group of missionaries and others working with him. He is Vice-Principal of the Cuttack Theological College. He was one of the representatives from India at the International Missionary Council at Madras at the end of 1938 and the Baptist World Congress at Atlanta in 1939. He has also visited Britain.

Mrs. Pradhan is a graduate and supports her husband in all his work. She has taken the lead in Orissa in the movement known as *The Christian Home*.

*Mr. B. B. Ghosh* is the Honorary Treasurer of the Bengal Baptist Union, which directs the work of the Baptist Churches and Mission in that province. He has held a responsible position in a

very large business firm in Calcutta. He has recently retired but, like some laymen in this country, his retirement from business has meant that he now devotes more time to the service of the Baptist churches. Mr. Ghosh has on more than one occasion reminded me of our own B.M.S. Treasurer, Mr. H. L. Taylor, by the careful watch he keeps on expenditure and by the way in which he



REV. AND MRS. S. K. CHATTERJI



appeals to the churches to increase the income of the Union.

*Miss Usha Biswas* is a trained teacher and has studied in England at Homerton College. For many years she was a member of the staff of the United Missionary Training College, Calcutta, for women teachers. She is now headmistress of the Baptist Mission Girls' Boarding School at Barisal, Bengal, and usually has a European missionary as her colleague. Her sister, *Miss H. Biswas, B.A., B.T.*, is on the staff of the United Missionary Girls' School in Bengal.

*Dr. Hilda Lazarus* comes of a noted Christian family. After distinguished medical service in South India, she is now Principal of the Lady Hardinge Medical College for Women, Delhi, in succession to Dr. Ruth Young. She has been invited to be Principal of Vellore Missionary Medical College for Women. Her brother, the *Rev. E. R. Lazarus*, is a B.M.S. missionary who was trained at Regent's Park College, London. He has been minister of the Baptist Church in Cuttack and is now in charge of the Orissa Mission Press and Cuttack Leper Asylum.

*Mr. and Mrs. Haider Ali.* Mr. Haider Ali was educated at the Delhi United Christian School and Serampore College. He has been a home missionary of the B.M.S. since 1923 and has had charge of the important work at Baraut in the United Provinces for a number of years. After a period as minister of the Delhi Central Church, he is now stationed at Palwal, Punjab, and carries on the men's evangelistic work formerly in the charge of the Rev. D. N. C. Piper, M.A., Rev. J. Jardine, and others. He was one of the delegates to the International Missionary Council at Madras in 1938.

Mrs. Haider Ali is a graduate and trained teacher and takes part in the work with her husband.

*Miss Lal Ziki Sailo* belongs to the South Lushai Hills and, although she is not much over twenty, she has already visited England twice. She is now a student at the Women's Christian College, Madras, and is in her B.A. final year. Her fellow students, who come from many parts of India, have elected her as senior student of the College and her principal reports that this honour is fully deserved.

## A NEW DAY FOR JAMAICA

JAMAICA is much in the news nowadays. The publication of the Stockdale Report has drawn widespread attention to the urgent need to set the West Indian Islands, and Jamaica in particular, on the upward path to fuller life. Far-reaching proposals, which include the development of agriculture, industry, education, health and social services, have been approved by the British Government, which has also made substantial grants for their realisation. A new day of opportunity has also dawned for the Christian Church there and this calls for every possible help and encouragement from the churches of Britain.

The spiritual needs of the slaves in Jamaica made a compelling appeal to the early leaders of the Baptist Missionary Society and their first missionary reached the island in 1813. During the next thirty years the advances that were made form one of the most thrilling chapters in missionary history. The labours of William Knibb and others for the emanci-

pation of the slaves are an epic. In this period the work so prospered that, after emancipation, the experiment of self-government and self-support became practicable. So the Jamaican churches undertook responsibility for the maintenance and extension of the work in the island, though the B.M.S. established and maintained a theological college and, later, a boys' high school at Kingston.

For just a century the Baptist churches in Jamaica have continued their life and work, sometimes against great odds. From time to time, when emergencies have arisen, the B.M.S. has given financial aid. Recently severe economic conditions have placed a heavy strain upon ministers and people.

IT has been felt for some time that closer links should be forged between the churches in Britain and Jamaica so that, in the changed conditions, Baptist witness may become more effective. The resumption of work in the island, in close



collaboration with the Jamaica Baptist Union, has been decided upon by the General Committee. The Committee has also resolved, with the cordial approval of the Union, to send a Special Commissioner to the island to reorganise the work in consultation with the Union. They have therefore invited the Rev. Thomas Powell, B.A., B.D., to undertake this mission.

Mr. Powell, after training at Regent's Park College, London, served for several years as tutor and then as principal of the United Training Institute at Kimpese in Belgian Congo, where the B.M.S. is associated with the American Baptist Foreign Missionary Society and the Swedish Mission in preparing pastors and teachers for their work. He was elected a member of the B.M.S. General Committee in 1919 and was made an honorary member in 1943. He held the chairmanship of the Society's Young People's Committee for three years and of the Medical Committee for a similar period, and since 1936 has been chairman of the Western Committee which hitherto has dealt with Jamaican affairs. He has been



REV. THOMAS POWELL, B.A., B.D.

President of many B.M.S. Summer Schools and Chairman of the London Baptist Monthly Missionary Conference. For nine years he has administered with conspicuous ability the affairs of the Particular Baptist Fund. In 1937, with Mr. Seymour J. Price, he visited Jamaica on an important mission. He has also had valuable pastoral experience in London at Forest Gate and Upton, Lambeth; and at Broadway, Chesham; and Desborough.

MR. POWELL has intimated his readiness to accept the invitation and will take up his appointment as soon as circumstances permit. Dr. Williamson, B.M.S. Foreign Secretary, who has just visited Jamaica, has consulted with the Jamaica Baptist Union and other interested bodies on these and other important matters.

This appointment has great significance for the future and Mr. Powell, who has the trust and confidence of the B.M.S. and the Jamaican churches, may be assured of the prayers of the home churches as he undertakes this mission of apostolic character.

## THE PRAYER OF A RIGHTEOUS MAN

By A. A. LAMBOURNE, Bembe, Congo

*This is a remarkable story of a Congo Christian who walks with God and whose experience proves the reality of communion with Him.*

MANY years ago he was attracted to the Gospel, while the old Congo Mission station of Mabaya was still in being. From the time that the station was closed, early in 1915, till missionaries arrived in Bembe in 1932, he tried in his humble way to live the Christian life, although he had been only partially instructed. He was one of those who kept the lamp of faith burning—however dimly—during the seventeen years that the district was without missionaries. He warmly welcomed the opening of the new station at Bembe, and

at once asked for Christian marriage, in order to prepare the way for his baptism. He enrolled in the inquirers' class and, to his joy, was accepted by the Church and was baptised in 1934. He was then living at Banza Mabaya—a town made up of most of the villages that formerly were gathered round the old mission station, and which had removed to the motor road.

He was soon marked out by his piety and, in particular, his prayer life attracted the attention of his neighbours. It was noticed that he would never start or



finish work without first kneeling down and praying about it. In the morning he would go off to his garden, and on arriving there, would lay down his tools on the ground, kneel down and ask for God's blessing on his task. Rising from his prayer, he would work furiously at the job in hand, and when finished, he would kneel down again to ask God to continue his blessing. This habit of his, of prayer before work, was taken advantage of by some lads and lassies in the village who were not so pious. They would trade upon his good nature by asking him to do some job for them—which he never refused to do—so that they might have the fun of seeing him kneel down to pray about it.

THERE was one great regret in his life. He could not read. He had striven hard to acquire this art, so that he could have the joy of reading the New Testament for himself. But he was past middle life, and it seemed impossible for him even to learn his letters. He made it a matter for constant prayer, but for a long time no answer was vouchsafed. Then the miracle happened—for it was

no less. He went to bed one night, unable to read. He had a vivid dream in which God revealed to him *how* to read. He woke up next morning, borrowed a New Testament from a neighbour, and to everyone's amazement, began to read. It was rather a stumbling sort of attempt at first, but he rapidly made progress, and soon was reading fluently and well. There is indubitable evidence to the fact, that Manuel went to bed one night unable to read, and that next morning he astonished all the townsfolk by his ability to do so.

I have no explanation to offer for this phenomenon—except, of course, the obvious one, that God answered his prayer. After all, is it not written in God's Word that the earnest prayer of a righteous man availeth much?

Manuel is now a deacon of the Bembe Church, and a regular preacher of the Gospel. He is known as a man who walks with God. But it is by his prayers that he is best known—prayers that are humble and beautiful and tender: and one at least of his white brothers in the Faith has been greatly edified thereby.

## IMPRESSIONS OF BHIWANI

By LIEUT. DONALD LOCKHART, R.E.

*Mr. Lockhart, of Berkhamsted, well known to Summer School members, is on service in India. The following are extracts from a letter in which he describes a visit paid to Bhiwani Hospital, North India.*

I WAS given a warm welcome on reaching the hospital and met the staff—two doctors, two sisters and the dispenser—at lunch time. The hospital is for women only and has 100 beds and is well equipped. There are about 36 Indian nurses in various stages of training.

Next morning I awoke to the singing of hymns in Urdu by the whole staff to Indian tunes and after breakfast I went with the local missionary, who lives nearby, and Miss K. M. Lewis, to a village about seven miles away. Here amongst mud huts a small service was held, with many interruptions due to buffaloes walking in on us and other incidents. The men continued to work at their jobs which they had brought

with them and kept passing round the hookah, or "hubble-bubble" as I call it, for a draw. The villagers are not Christian, but they are sympathetic. The native pastor who came with us, spoke to them and sang, and I recognised the story of the feeding of the 5,000 and one or two other stories. The smells and flies and dirt were "something considerable." But it was all interesting.

The people kept looking at me (I was wearing battle dress) and at length they asked the "Captain Sahib" to talk to them. This was an unexpected predicament! However, I tried to say a few words, but as usual, found it difficult. A sepoy on leave came up to me afterwards and produced gallons of tea of sorts and



insisted that we drink it all. There were a couple of old soldiers in the crowd and they proudly told me all about their time in the army. Then an old grandfather brought two of his grandchildren whose father had been killed in this war, so I took a photograph of them.



PALWAL : ANOTHER HOSPITAL IN INDIA

Miss Lewis then appeared after having talked to the women on the other side of the mud wall and we proceeded to another part of the village, wending our way between narrow mud walls and followed by a large retinue. It really was most interesting and colourful, and I was able to see much that I would not otherwise have been able to see.

**W**E eventually got back to Bhiwani about 2.30. The ride in the mission tonga was itself most interesting. We drove along very dusty tracks, frequently having to dismount to negotiate the worst bits en route, and passed through the encampment of a nomadic tribe of goat-herds and donkey traders. The country was, as usual in these parts, dead flat and barren. It is difficult to understand how anyone can obtain a living from it.

After a late lunch, Dr. Benzie showed me round the hospital. I saw the Indian nurses' quarters, their little chapel, lecture room, the operating theatre, and went through the dispensary and all the wards—medical, surgical, midwifery, septic and so on. After this I went out to tea with the dispenser to a dear old lady missionary of the S.P.G. who is doing a fine work among the women.

I met some of the Indian Christians,

Russellkonda, India

**T**WO Christian villages have been formed at Jampalli and Jullandi. A Mohammedan who owned the latter village decided to evict the poor Christians from his land. The provision of another piece of land for these new converts was a problem, but God looks after His children. One day the Mohammedan himself called for the senior preacher and told him

some of whom have striking faces. It is easy to see what a difference Christianity has made to them, for they are clean, intelligent and smiling.

On Sunday morning I went to the little church half an hour early so that I might

see the Sunday School. I was asked to speak to the children. Their ages ranged from four to ten and they were mischievous cheery youngsters with eager dirty little faces. They listened intently. They sang a children's hymn in Urdu to a well-known Primary tune and I was able to join in. It gave me a thrill to be sharing in a Mission Sunday School.

**T**HE church building is new and attractive. There was a good congregation with the men sitting on one side and the women on the other. The service was taken well and reverently by an Indian pastor, the missionaries sitting with the congregation. I knew all the tunes, and as I had an Urdu hymn-book, I was able to join in. There was a short church meeting after the service in connection with the choice of a new pastor for the coming year. I was amazed to see how well it was conducted by the Indians. There was a certain amount of difference of opinion, but the chairman handled the discussion splendidly. The women spoke as well as the men, and I was again struck by the great difference Christianity has made in the lives of these simple folk, particularly the women, who normally would not have dared to speak or give an opinion in the presence of their men folk.

that he had decided to grant the Christians another plot in place of the one he wanted for his own use. The Christians have put up their houses and are constructing a small prayer house in the middle of the village. These Kui converts are day-labourers earning wages insufficient to support their families in these hard days."



# THE EDITOR'S PAGES

## BOOK NOTICE

**Younger Voices : THE WORLD TASK OF THE CHURCH IN THE NEW AGE.** By 24 younger ministers. Edited by GRAHAM W. HUGHES, B.A., B.D. With portraits. 160 pp. Cloth boards, with jacket. 5s. (by post 5s. 4d.). Carey Press.

A Review by Charles Brown, D.D.

WHATEVER may have been the genesis of this volume, the idea of it is admirable. These are sermons not to but by young men; some of them at the beginning of their ministry. It may be confidently hoped that they will receive a warm welcome and generous response from our people and that some beginners will find a model and an inspiration in them.

I have read them all carefully with varying degrees of pleasure and profit. I may be forgiven as an old hand at this business, for suggesting that some of the texts might have been treated differently, that more emphasis might have been laid on the tragic need and condition of the heathen world *at home* and abroad. There might have been a clearer and more emphatic soteriology in some sermons and more theological doctrine here and there. But, broadly speaking, the volume should be gratefully welcomed. As an example of what our young men in the ministry are thinking and preaching, the sermons are mightily encouraging. They are missionary sermons, prepared it may be, in connection with the Ter-Jubilee Celebrations. Their scope is therefore to some extent limited; and everyone knows the difficulty of saying anything fresh on so well-worn a subject. But these sermons are not written to order. Every one of them is a spontaneous missionary appeal. All our colleges are represented and there is distinct variety in the treatment of the great theme. There are no two sermons from the same text and there are few repetitions.

Twenty out of the twenty-four contributors are men with degrees in arts, literature, science or theology. The sermons from the men of no degree are by no means the poorest of the cluster, on the contrary, one or two of them are really powerful, written in an arresting and graphic style, and with original ideas.

It is of course impossible in this brief notice to characterise these twenty-four productions, but one can truthfully say that they have greatly cheered him. Old age is prone to pessimism, and there is much in modern conditions to create and foster the mood. Congregations grow smaller, and in many respects it is true that the former times were better than these. Let one old preacher confess that the perusal of these sermons has arrested and rebuked pessimism in his case. It has opened in his valley of Achor the door of hope. Preachers under, or over, forty may find direction and stimulus here and a tonic for faint-hearted moods. And lay preachers and other men and women will gain much, too.

## FELLOWSHIP IN PRAYER

*First Week.*—As our prayers are directed towards Agra and Bhiwani in North India, we confront a variety of work and witness. The important boys' high school, United Board Chaplaincy work and the English Church are features in Agra. General evangelistic work, work among women and girls and hospital work are found in Bhiwani.

*Second Week.*—A group of stations in Bihar—Patna, Dinapur, Monghyr and Gaya—occupy the *Prayer Calendar*. Amid the customary forms of witness, mention is made of student work at Patna, chaplaincy responsibilities at Dinapur, and the leper asylum at Gaya.

*Third Week.*—We remember missionaries in special appointments—chaplaincies, pastorates and educational. The names of seven probationer missionaries recall others accepted and still detained at home, and more in training.

*Fourth Week.*—Ceylon comes into our thoughts. Here our work is slow but solid. In Colombo we have church work, boys' and girls' boarding schools and, now, many contacts with the Forces. In all these, our missionaries present Christ as Saviour and Lord.

## IN UPPER CONGO

Irema

M<sup>R</sup>. AND M<sup>R</sup>S. MILL maintain a steadfast witness in the midst of a backward and, for the most part, unresponsive people. Their unfailing courage is shared by the native pastor and the leaders of the Church which is distributed in 163 village centres where 181 teacher-evangelists work. Many villages on the fringe of the Irema area are pleading for teacher evangelists.

\* \* \*

Stanleyville

S<sup>T</sup>ANLEYVILLE, twelve miles above Yakusu, is known as "the Crossways of Central Africa." Our mission has large attendances at Sunday services, an encouraging response in native cities and military camps, while village school work among fisher folk round Stanley Falls makes progress. There is urgent need for the development of schools for the children of the Protestant community. The only schools at present open belong to Roman Catholic missions.

\* \* \*

Yangambi

Y<sup>A</sup>NGAMBI is in the neighbourhood of huge commercial plantations. Plans have been approved for building brick and cement school-chapels in the labour camps on these plantations, the Company bearing most of the expense. Here again, Roman Catholic activities tend to draw away our people for whom no adequate provision is made.

\* \* \*

Evangelism and Education

"W<sup>I</sup>TH work among primitive people such as ours, the task of evangelism is closely linked with that of education. The



teacher is the evangelist and the evangelist the teacher. Many books are available, but the crown of all literature is the New Testament and the main object of literacy is that the treasures of the world may be made available to individual readers. Statistical returns from the 70 groups into which the Yakusu area is divided, show that nearly 2,000 people learnt to read last year."

## A Hospital Chapel, Ntondo

"THE hospital chapel has justified its existence. Services are held regularly and they are often crowded out. Patients who would never go to the Mission Church enter its precincts. It is situated in the centre of the out-patients' compound so that even crippled lepers can attend regularly. Enquirers' classes are held weekly and two lepers are now ready for baptism."

## A Missionary's Job

"A PART from the supervision of the medical and surgical work, one must almost be 'a jack of all trades.' Painter, electrician, plumber, carpenter, postmaster, builder, police officer and hygiene inspector, are only some of the duties which fall upon the missionary, aside from the main task of preaching the gospel to the unsaved of Congo's sons and daughters."

A. J. B. RUSSELL

# FROM CHINA

## In Occupied Areas

A RECENT comprehensive survey of the Church of Christ in China, with which our missions are linked, ends with the following summary of the position in territory occupied by the Japanese.

1. The sufferings and privations have been extremely hard and difficult.
2. All influences directly exerted by foreigners of the United Nations have been stopped for the time being.
3. Property in the name of the Missions has been either destroyed, occupied by the Japanese, or signed over under duress to the Chinese.
4. Christians generally have been true to their faith. Church officers true to their trust. Ministers heroic in their leadership, and on the whole, the entire leadership loyal to their foreign colleagues. It would be more than could humanly be expected that this should be a hundred per cent. so.
5. The Chinese Church is a fact. It has proved itself worthy of recognition as a sister church among the churches of Christendom.
6. The suffering endured has been "for the furtherance of the gospel." "Out of weakness made strong."
7. The church does not feel alone, but considers itself a part of the Holy Catholic Church.
8. Self-support, self-propagation and self-direction have been increased greatly.
9. They have become a more faithful praying church. We can only marvel and say that the spirit of Christ is working in their hearts and lives.

## Handel's "Messiah" in Sianfu

MUSICAL readers will not be the only ones interested in the news that Handel's oratorio *Messiah* was rendered in Sianfu recently. Writing on January 2nd, Dr. Handley Stockley says:

"To-night is the recital of *Messiah*, the second recital is to-morrow. The proceeds go to the relief of students. Henderson Smith is taking the bass solos, and Miss Watson is pianist. Pastor Ma of the orphanage and his two sons Gershom and Silas are largely responsible for preparing the choirs and conducting.

"The choirs are Tsun Te girls' school, the American Lu Ho middle school, and the Sian Choral Society. The Rotary Club sponsored the rendering which was performed under the auspices of the Y.M.C.A. and Y.W.C.A.

"We have heard the *Hallelujah Chorus* here before, but this is the first time the full oratorio has been heard."

## Sianfu Hospital News

DR. STOCKLEY also says that no doctors or nurses are to be conscripted because of the hospital's good work for the poor and service to the sick. Dr. and Mrs. Clow have donated ten grammes of M. and B. for the treatment of Kala Azar.

Miss Ch'en, a hospital nurse, was married recently. Dr. Stockley urged her to have a Christian wedding as a witness to her friends and her non-Christian ones. Dr. Holth performed the ceremony in the large hall of the guest house, where his short talk was listened to attentively by the large crowd of non-Christians.

## ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

*General Fund*: A.B.C., 10s.; A Willesden Green Member, 5s.; Cynn, 10s.; Anonymous, £50; Mr. F. A. Marsh, 10s. 6d.; God's Tenth, 15s.

*Medical Fund*: R.L.E., £5.

*China Relief*: A Willesden Green Member, 5s.

*Indian Famine*: A Willesden Green Member, 5s.

*Widows and Orphans*: Anonymous, 2s. 6d.

## Births

26th February, at Poona, to Rev. and Mrs. B. F. Price, of Sianfu, Shensi, China, a daughter.

24th November, 1943, at Bolobo, to Dr. and Mrs. I. S. Acres, a son—David John.

## Marriage

24th March, in Calcutta, Rev. S. E. E. Payne, of Balangir, to Miss B. J. Rose, of Trowbridge.

## Arrivals

15th March, Mrs. J. Jardine, from Baraut.

20th March, Miss C. A. Hawkins, from Bhiwani; Miss E. Throup, from Palwal; and Rev. E. T. W. Brown, from Balangir.

26th March, Miss F. K. Laughlin, from Udayagiri; Dr. Jean Benzie, from Bhiwani; Miss A. D. Horlick, from Matala; and Mrs. J. B. Radley, from Colombo.

## The Mission House is 19, Furnival St., London, E.C.4





## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## WE PRESS FORWARD



THE S.S. "PEACE," LAUNCHED JULY, 1884  
(See page 42)

"WE Press Forward" is the apt title around which the popular story of our work for the past year is written. In style and shape this production is at least on the level of other similar records of recent years. Its seven full-page illustrations add to its attractiveness.

Its survey of our fields shows our missionaries and their native colleagues maintaining their witness amid the increasing handicaps and strains of war conditions. It includes impressive and illuminating stories of work of varied kinds, and sets forth many "signs following" in the conversion of men and women and in the building up of the younger churches. It shows also that while the tides of war have submerged the work in some areas, they have borne missionaries into new regions to open up work that offers the promise of rich ingatherings. Its record of the support of the home

churches, which shows an advance of £18,018 over the previous year calls for thanksgiving and praise and is evidence of the missionary purpose of our supporters.

MORE than this, the record reveals how Officers and General Committee are looking beyond the years of war to the era that lies ahead. We cannot say like Walt Whitman, "all the past we leave behind," for our future is based upon that which has already been done and it must therefore be built upon it. But the old work must be adapted to new conditions and needs, and planned with long range policies and programmes in mind.

THEREFORE, much of this record is devoted to the unfolding of plans made for strengthening our present work, for advancing into unreached territory, and for extending the range of activities. None can foretell the precise conditions in which missionary work must be carried forward after the war. It may be that methods long used and facilities long conceded will be denied to us. New forces and foes may arise to impede progress.

However this may be, whether at home or abroad, we must have the urge to advance. For man's need of spiritual regeneration is desperate, and in Jesus Christ, Saviour and Lord, we have the answer to that need.

H. L. H.

**WE PRESS FORWARD**

Missionary Society. With seven full page illustrations and financial statement. One Shilling (by post 1s 3d).

The Story of the 152nd year of the Baptist



# EAGERHEART AT STANLEY POOL

The Steamer *Peace*, launched June 13th, 1884

By W. E. CULE

## I

AFTER I had written the title I paused, and someone came to look over my shoulder.

"The *Peace*?" she said, "You have written of the *Peace* before—many times."

"Yes," I agreed, "many times."

I glanced at the books collected on my table, books in which other men, also, had told the story—Sir Harry Johnston, Dr. Fullerton, George Hawker, H. L. Hemmens and several others. I recalled some of the frequent references to it in *The Herald* and *Wonderlands*, and how I had given it in the first number of *The Quest*.

"Yes," I repeated, "many times. To every Baptist it must be a best-known story."

"I wonder!" said the voice behind me. And then I wondered too.

## II

MR. EAGERHEART, otherwise George Grenfell, was in his early thirties when he won through to his great day at Stanley Pool. Born in Cornwall, educated at Birmingham, he had come to the B.M.S. from Heneage Street Church after training at Bristol College, and was posted to the Cameroons Mission in the final phase of Alfred Saker's epic story. Shortly afterwards Thomas Comber became his colleague and the partner in his dreams for a larger venture into the heart of Africa. Stanley's exploration of the Congo and the missionary zeal of Robert Arthington gave them their opportunity, and in 1878 they made the expeditions which led to the establishment of our Mission at San Salvador, the Congo capital.

In 1881, on the fourteenth attempt by men from San Salvador, Bentley and Crudgington reached Stanley Pool, the gateway to a thousand miles of navigable water, and Grenfell came home to ask for a river steamer.

Again the Arthington

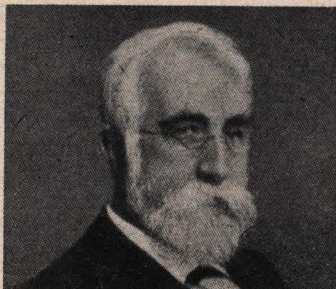
spirit answered the call, and the *Peace* was built at Chiswick and successfully tried out on the Thames. Then she was taken apart, packed into over eight hundred packages and sent by sea to Africa, for delivery at the B.M.S. base station at Underhill, on the Lower Congo. From Underhill she had to be borne two hundred and sixty miles by native carriers to Stanley Pool, passing the Cataracts, but over country so difficult that the journey was calculated to take two years: but Mr. Eagerheart was there, and his inspiring leadership reduced this time to a few months. So, late in the summer of 1883 the steamer parts were deposited at Stanley Pool, to await the arrival of engineer missionaries from England.

The engineers were sent, but death met them on the way and they never reached the Pool. Mr. Eagerheart found himself left with his eight hundred bales but with no prospect of trained assistance: and it was now six years since the Mission had reached San Salvador. Long ago William Ward had prayed for "Patience, Fortitude and Zeal for the Great Undertaking." How wise he had been to give Patience a first place! Well, Mr. Eagerheart had shown the patience, and now the urgent call was for the courage, confidence and resource through which the work of Patience should be crowned with achievement.

The eager heart was equal to the call.

## III

THE keel was laid in March, in seven weeks the hull was completed and tested, and by the middle of June the last rivet was in place. A loyal band of helpers had included a smith from Accra, a carpenter from Sierra Leone, three youths from Cameroons and four negroes from our first West African station, Fernando Po. Thus the earlier phases of our African work were represented and united in service in this



GEORGE GRENFELL, ASSEMBLER  
AND CAPTAIN OF THE S.S. "PEACE"



next and decisive step. The building of the *Peace* was a triumph of ingenuity and perseverance, but it was also a triumph of Christian brotherhood.

The successful completion of the work was described by Grenfell as a miracle, with the modesty of a man too conscious of his own lack of technical training. The engineer may be born as well as made, and Mr. Eagerheart had loved machinery. Also, he had lived day by day with his ship during her building, her trial on the Thames, her taking-down for packing and despatch. The miracle is rather the eternal miracle of the human spirit moved and controlled by the divine. It is the miracle of Mr. Eagerheart and his Lord.

So on the thirteenth of June the little *Peace* ran down her slipway of Congo forest trees into the waters of Stanley Pool. It is written that as she began to move under her own steam the native

helpers cried: "She lives, master, she lives!" And it is still true. She lives as the first step in a great new story of the delivery of Mansoul from bondage, of the conquering march of Light and Love, of the setting up of the standard of the Cross in a vast region hitherto the habitation of darkness and pain. And though nothing but good can be written of her work in the after years, her great day was that thirteenth of June when Mr. Eagerheart led her down his slipway of Patience and Hope and Courage and watched her triumphant plunge into the waters of the Pool.

It is one of the great days in our annals, to be marked with the Red Letter which we give to the Second of October, 1792. Are we sufficiently aware of it, do we thrill at the story and welcome its call to renewed loyalty and devotion? Are we worthy of the story, the deed, and the man?

I wonder!

## IS IT WORTH WHILE?

By W. WALLIS LINNELL

*Mr. Linnell, a member of Brockley Baptist Church, London, is engaged in evangelistic work among troops in India. He describes here a visit he paid to our Stewart School in Cuttack. His valuation of it is of special interest.*

RECENTLY I had the opportunity of spending three weeks at the Stewart School, Cuttack. The school is primarily for Anglo-Indian children, but it embraces among its scholars both Hindus and Moslems. I have an intimate acquaintance with Anglo-Indians in my own district and this led me to anticipate an enthusiastic welcome from the scholars.

There was little opportunity of seeing the school on the day of my arrival and my first real contact was at the Sunday School Anniversary service. Many years in Sunday School work at home had led me to expect great things from a Baptist Sunday School Anniversary and I was not disappointed. The singing was alone well worth the 1,200 miles travelled to be present. I remember particularly the hymn "Sing we the King" and the closing one, "I am so glad," both of which brought back memories of anniversary services in the homeland. My somewhat unorthodox method of leading the singing seemed to appeal to the children,

and the "grown-ups" joined in enthusiastically when called upon. I began to realise that without the Stewart School this Sunday School would not exist.

During the succeeding days I saw something of the work of the school and I was astonished at the enthusiasm shown by the boys and girls, both Anglo-Indian and Indian scholars, for their work. Appreciation of the cinema films and lantern pictures I was able to display was most marked. A small money prize offered for an essay on any one of the films shown, produced 94 entries, some of a very high standard.

I WAS pleasantly surprised at the number of senior scholars who attended the church prayer meeting and, later, the Sunday evening service. Many of the elder ones among them have been converted and baptised, and I noted that without the Stewart School such results would not have come to pass. No coercion is used to get the scholars to

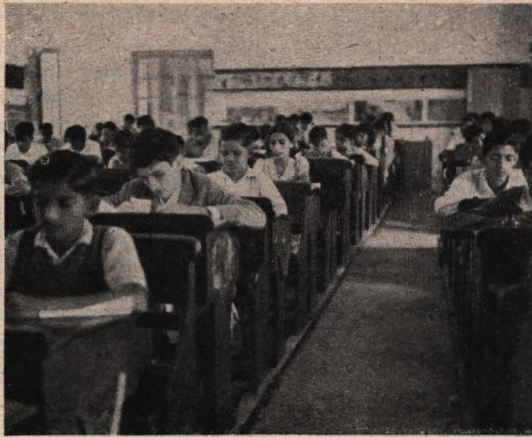


attend these services. These boys and girls included both Brahmins and Moslems.

My visit concluded with a short mission, and again these boys and girls attended in substantial numbers, although the addresses were not intended, in the first place, for them. Many, in response to the appeal made for decisions, showed by their conversation that they both understood and appreciated the gospel message.

The school is fortunate in its principal, Mr. Roberts. Highly as he esteems education, his paramount desire is the spiritual welfare of the children under his care.

Mrs. Roberts' patience in dealing with the many requests of the boarders was a constant source of admiration to me. The one thing that so many Anglo-Indians lack is the right home atmosphere, and there is little of the love and appreciation of difficulties that most of our readers regarded as their right in their childhood days. Mr. and Mrs. Roberts show, too, their desire for the spiritual well-being of the children, as they hold office as superintendents of the two departments of the Sunday School. This Sunday School was a revelation. Its attendance was well over two hundred, and I had the privilege of being present at the Boys' Bible Class. The interest shown in the Christian religion, particularly by some of the elder Moslem boys, was remarkable, as was Mr. Roberts' masterly handling of their very pertinent questions. The singing of



GLIMPSE OF STEWART SCHOOL, CUTTACK

the little children in the Primary Department under Mrs. Roberts was a joy to hear. At least two of the teachers are Indian girls who have been educated in the Stewart School.

The staff, both teachers and matrons, are without exception, keen and enthusiastic. A number are teachers in the

Sunday School, a fact that impressed me considerably.

The school buildings should be mentioned. The old building is somewhat ornate as to its exterior, but the classrooms are clean, cool and lofty, and the hall almost church-like in its proportions. The whole appears to be adequate for its purpose. The new building is on up-to-date lines, and the laboratory and kindergarten are certainly the best I have seen in India. Both departments are fortunate in the possession of such well-equipped classrooms.

ALL too soon my visit came to an end, and I departed, with many regrets. In many ways it was the most unique holiday I have ever spent. The boys and girls, despite their differences of race and colour, were delightful companions, and I always felt they endeavoured, to the best of their ability, to make me feel really at home.

In the Stewart School, education not only pays, but pays well, for we have seen the "dividend" ourselves. Long may it prosper !

### A Hostel Project at Patna

"WE have extended our library. With the non-Christian in view, we improved the theological section with books that we felt would appeal. The same was done in the biography section, and in the fiction section novels with a Christian tone were added. We have not been disappointed over this venture of faith. The use made of the theological section

has been surprising and questions asked afterwards on the material have proved the venture to be worth while. We have found that the leaflet or booklet reached heart and mind when other means failed, but we pray above all for the strength of a life lived in the spirit of Jesus, for this must tell with every race."

VAUGHAN WALTERS



# A YEAR IN CEYLON

By STANLEY F. PEARCE

*B.M.S. missionaries first entered Ceylon in 1812. Progress has been steady, but the going has been hard. This article is a record of the work in 1943.*

**I**S the B.M.S. work in Ceylon a success? It is not possible to answer that question with an unqualified "yes" or "no."

If our aim is to see the Church firmly established in the island so that there is reasonable hope that, if it were left to itself without support from the West, it would continue to function and grow, I believe that so far as we Baptists are concerned, that aim has been achieved. For that we have ample ground to thank God and take courage.

If, on the other hand, our aim is to win Ceylon for Christ and gather in numbers of the people into His Kingdom, we have to admit failure. The work goes on steadily and, as far as one can judge, our workers, both men and women, are doing faithful work, but there is still very little response from the people outside to the Gospel message.

Forty-nine baptisms have taken place during the year and 107 enquirers are listed. But the previous year recorded 48 baptisms and listed 115 enquirers, so that we are not justified in assuming that even fifty per cent. of these enquirers will ultimately decide for Christ. A more justifiable assumption would be that fully fifty per cent. will follow the way of Obstinate and Pliable rather than choose the Way of Life. We hope and pray that that assumption may prove to be wrong.

## BROTHERS FROM CONGO

By H. L. WATSON

(Richmond Baptist Church, Liverpool)

*Recent issues of the "Missionary Herald" have contained news of the reception and experiences of men in the Forces who have come into contact with missionaries and their work. Here is a flashlight on another aspect of these contacts.*

**J**UST as I was about to begin my address at a recent mid-week service, six dark-skinned figures with coal black curly hair and gleaming white teeth, took their places in the congregation. They were members of a crew of an Allied ship which had put into port in Liverpool and they belong to our Congo churches. They had been brought to us through the kindness of Pastor Ekarte of the Liverpool African Mission Church.

Kinshasa, Kibentele, Matadi, Zamba and San Salvador were represented and, while it was not easy to carry on a conversation, the

**W**HEN it comes to the question of giving, we have every reason to be proud of our people. The churches set out to raise Rs. 10,000 in connection with the Ter-Jubilee Fund. Half was to be sent to London and half to be used locally. They reached Rs. 11,500 of which Rs. 7,000 have gone to London.

Besides this, the Ceylon Baptist Union asked the churches to observe November 7th, 1943, for collections for Famine Relief in Bengal, especially for our Baptist Churches there. As a result, I have been able to send Rs. 1,917.15 as a love-token from Ceylon Baptists to their suffering brethren and sisters in the famine area. Considering that our total membership is 1,545, I feel that we have every reason to be proud of our people. They have given gladly without stint.

**G**ONAWALA and Biyanwila churches have both held overdue centenary celebrations. The former made a special thankoffering of Rs. 100 to the B.M.S. as a token of gratitude and goodwill: and the latter has carried out much needed renovations to the old building.

Since Mr. Radley's death-I have done what I could in the matter of chaplaincy work for Baptist and Congregational men in the Army and Navy. I also hold services in Ceylon Defence Force Camp, and these are attended by Buddhists as well as Christians.

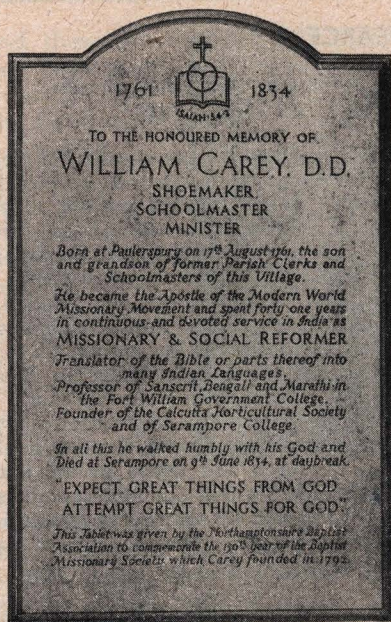
visitors' faces shone as we mentioned the names of missionaries known to us—R. C. Salmon, Vesey Thompson, Dr. Saxton, Miss James and others. Our visitors had their hymn-books with them and we were soon able to join together in singing "There's not a Friend like the lowly Jesus." We repeated the Lord's Prayer together and sang again.

Our visitors found the choir at their weekly rehearsal and not only listened as the choir sang, but sang to the choir. Then both found expression in a common faith by singing "Jesus loves me, this I know."

There was so little we could say to them or they to us, but we realised our oneness in Christ Jesus, and differences of language, colour and race were forgotten as together we named the Name which is above every name. Each visitor will take back with him a letter of greeting from Richmond church to his own church in Congo. We rejoice in the privilege of making such new contacts with the mission field and of finding in this way further evidence of the value of missionary enterprise.



## IN HONOUR OF WILLIAM CAREY



THE TABLET IN PAULERSPUY CHURCH

ON the initiative of the Northamptonshire Association and with the hearty concurrence of the Church of England authorities, a memorial tablet in honour of William Carey was unveiled in Paulerspury Parish Church on April 19th. The tablet was unveiled by Councillor A. L. Chown, accepted by the Rector and dedicated by the Bishop of Peterborough in the presence of a large and representative congregation. The Rev. J. B. Middlebrook, M.A., also spoke.

A luncheon given by Mr. A. R. Timson, Chairman of the Society, was held in Northampton, at which Mr. W. Parker Gray, the Rev. S. Pearce Carey, M.A., D.D., and the Rev. Charles Brown, D.D., spoke. This was followed by a public meeting in College Street Church, over which Mr. Seymour J. Price presided, and the Bishop of Peterborough, the Rev. S. Pearce Carey, M.A., D.D., Professor E. A. Payne, M.A., B.D., B.Litt., and the Rev. H. W. Janisch, M.A., took part. Visitors from many parts and contingents of children from local schools were present.

## FLASHES FROM NORTH INDIA

Kasauli

A CAMP of the R.I.A.S.C. is located here. From it a group of young Christians from all parts of India have been regular attendants at the Hindustani or English services. The peak was reached on September 5th when the church was crowded for the King's "Special Thanksgiving Service." Half the church was occupied by R.I.A.S.C. men and officers, and

the other half by civilians. Miss Hampton's enthusiasm and persistence in arranging this service was amply rewarded.

## A Convert from Hinduism

KALKA Church takes special joy and pride in the progress of W. I. Layati Ram, a young convert from Hinduism baptised in Kalka Church in 1939. The church contributes regularly towards the cost of his course at the high school, where his record has been good and his conduct exemplary. During his leave periods at Kalka, he has impressed everyone by his growth in Christian thought and character. This year he passed his matriculation high in the first division. Then he joined the Indian Air Force. He sends regular contributions to mission funds in acknowledgement of the help given to him. He intends to become a minister of the Gospel when his war service is ended.

## Soldiers in India

OUR most intimate fellowship is with a group of young technicians from the R.A.M.C. Their appreciation of our home life is great. We play chess, listen to good music, discuss political issues and lighter subjects. My correspondence file with lads who have shared in this fellowship grows rapidly. One of them is working hard at the vernacular and hopes to join the B.M.S. as a medical missionary after the war. He has a first class honours degree in chemistry and has taken his first medical. He is only one of a growing group who intend to enter the work of the ministry.

## United Board Chaplaincy

OUR strength continues to grow and we now have twenty chaplains. Besides these, there are part time chaplaincies at Gaya, Monghyr, Cuttack, Chittagong and Lushai. I ask for an increasing place in your prayers for all our chaplains.

## Medicine and Evangelism

MISS THROUP writes from Palwal: "Our pastor, Mr. Inayat Jacob, our Indian evangelist and his assistant have been of great help in the hospital and out-patients' department. Each has his own day. In the morning, he talks with the crowd waiting to see the doctor. In the afternoon, he conducts ward services and then collects small groups of patients and their friends to talk with them. On the remaining four days of the week, services and bedside talks are carried on by doctors, nurses and dispensers. Occasionally a lantern show is put on."

## The Good News

THE wonder of the good news we have to tell comes home afresh when we see village women moved to tears as they listen for the first time to the story of the self-giving on the Cross. We sow in faith seldom seeing the fruit, but believing that God will give the increase."



# THE EDITOR'S TABLE

## The Ex-Chairman

**M**R. A. R. TIMSON, who retired from the chairmanship of the Society at the Annual Members' Meeting, has served throughout his year of office with devotion and application. By his presence at sub-committee meetings, his guidance of the General Committee, and his visits to the churches, he has increased the debt owing to him for many years of service.

## The Chairman

**T**HIS year's chairman, the Rev. T. J. Whitman, has completed thirty-seven years in the ministry in London, Newcastle-on-Tyne, Manchester and Sheffield, and is now in Scarborough. Since his election to the General Committee in 1926, his contributions in the committee room and in the churches have been noteworthy, and he comes to his high office with the goodwill and prayers of all his colleagues.

## The Vice-Chairman

**T**HE Rev. W. R. Watkin, M.A., has long been honoured in Wales for his leadership of the denomination and for his pastoral ministry, particularly in Llanelli where he settled in 1910. He was appointed to the General Committee in 1922. His consistent and eloquent advocacy of the Society's claims in the Welsh speaking churches reached its peak during the Ter-Jubilee Celebrations when the financial target was far exceeded.

## Miss Annie Gange

**M**ISS GANGE, who died in Bristol on March 31st, rendered notable missionary service in India. A daughter of the Rev. E. G. Gange, she was associated with Broadmead Church, Bristol, and was accepted by the Baptist Zenana Mission in 1889. She was appointed to Delhi where she remained until her retirement in 1931. She was given charge of the girls' boarding school whose numbers more than doubled through her leadership and whose status and range were greatly extended. Generations of girls came under her care and tuition, and many proceeded to training as nurses and teachers, while more married and carried the Christian standards of the schools into their homes. The rare devotion and widespread influence which Miss Gange exerted made her a power in the capital city and a fitting tribute to her Christian life and service was paid when, on her retirement, the name of the school was changed to bear her name. Her closing

years were spent in the city with which her family has so long been associated.

## New Features in Colombo

**T**HE loss of the Home Churches in young manhood is the gain of many Churches overseas. Our canteen at Cinnamon Gardens Church is open daily from 5 to 10 p.m. Often over a hundred men attend Sunday evening service and the sing-song which follows goes on for about two hours. There have been seven baptisms during the year, including two service men. The C.E. Society now includes fifty per cent. service men. We have made full church membership available to all Baptist church members from Britain while they are in Ceylon and so far have received eight into fellowship. The presence of so many visitors, including a good number of keen Christians, has helped us spiritually and financially."

H. J. CHARTER

## A Soldier in Ceylon

**T**HAT service overseas is bringing fresh spiritual experiences to men in the forces is shown in a letter which the Rev. J. O. Barrett, M.A., of Kettering, has received from Signalman F. Groome, stationed in Colombo:

"My greatest joy on arriving here was to learn that there was a Baptist church but a short distance from our billets—and a grand place it is too. A most hearty welcome was afforded my friend and I, and soon we were sharers of a truly great fellowship. A canteen is run for the Services, and after the evening service, we retire there for a good sing-song. They have a 'ceremony,' as it is called, which gives any newcomer an opportunity to stand up and announce his name and home town. In this way lads from the same town can get together and have a chat. To complete a very happy day, the pastor, the Rev. H. J. Charter, in his sermon referred to the origin of the B.M.S. 'in the small town of Kettering,' and how proud I felt!

"In the services at this church (Cinnamon Gardens), a greater realisation of the living force of true Christianity has come to me. To see English, dark-skinned Sinhalese, Dutch burghers, Eurasians, yes and even some Chinese, all united and equal in Him, has rammed home Christ's words in me as I have never seen them before. Now I know, too, how unworthy I am, and I pray that God will help me to follow Him in the path of life."

## By an Old Barisal Schoolboy

**M**ESSRS. THACKER & Co., of Bombay, have just published a volume *The Visually Handicapped in India*, by R. M. Halder, M.Ed. It is an exhaustive study of work for the blind in India which



REV. W. R. WATKIN, M.A., NEW VICE-CHAIRMAN





A PUPIL AT TSUN TE SCHOOL, SIANFU, CHINA, appearing as a full page illustration in the *Popular Report* "We Press Forward"

includes a full discussion of the principles of the education of the visually handicapped. It is finely produced and is copiously illustrated with statistical tables, charts, graphs and other illustrations.

It is of special interest that the author was formerly a boy in the B.M.S. Barisal school and a student at Serampore College. He subsequently took a special course at Boston, U.S.A.,

and is now Principal of the Dadar School for the Blind, Bombay.

#### War Conditions Help Patna

IN our open-air preaching, house visiting and discussions, the war has often served as an introduction to our main message. Our audiences vary from twenty to one hundred and fifty. Questions which are asked give an idea of the composition of street congregations.

"How much Government aid do you get for this propaganda?" "Why have you given up your ancestral religion?" "Why have you become a foreigner by adopting a foreign religion?" "Is there no other Saviour apart from Jesus?" "How can God become man?" "How do you know there is life after death?" "Is not God able to save man without the mediation of Christ?"

Towards the close of the year, more copies of the Gospels and tracts have been sold than previously. The total for the year is 2,473 which includes 41 copies of the Bible, 162 New Testaments and 1,127 Gospel portions.

#### PATNA STATION REPORT

### FELLOWSHIP IN PRAYER

*First Week.* The *Prayer Calendar* contains the names of country areas in Ceylon where witness is maintained. Prayers may well centre upon the Ceylon Baptist Council, the Laymen's League and the Ceylon Christian Council in which Sinhalese leadership is active.

*Second Week.* Shantung, in Occupied China, is our oldest field. Tsingchowfu was first entered by Timothy Richard and A. G. Jones in 1877. We remember Chinese church leaders and members bereft of missionary friendship and counsel, and especially the Chinese Christian doctors at the B.M.S. hospital.

*Third Week.* We pray for thirty-three Shantung and Shansi missionaries and sixteen children still in Japanese hands, for their relatives and friends at home, and for retired missionaries.

*Fourth Week.* Tsinanfu, capital of Shantung, home of Shantung Christian University, now evacuated to Western China; and of the unique museum and institute described by Dr. John R. Mott as "the greatest single piece of evangelism" in China. We pray for the passing of war and the resumption of our work.

## OUR NEW PUBLICATIONS

**YOUNGER VOICES: The World Task of the Church in the New Age.** Sermons by 24 younger ministers. With portraits. Cloth, with coloured jacket. 5s. (by post 5s. 4d.)

**HOMES WHICH JESUS VISITED.** By W. E. Booth Taylor. Stories for boys and girls. Cloth, with coloured jacket. 5s. (by post 5s. 4d.)

**FURNIVAL LIBRARY FOR BOYS AND GIRLS. OG THE GIANT.** By William Thomas, M.A., B.D.

**THE STEEL HELMET.** By J. I. Carlyle Litt, C.F.

**HOSANNAS IN THE TEMPLE.** By P. N. Bushill, B.A.

**NATURE PARABLES.** By Gordon Hamlin, B.A. Each with delightful coloured covers. 1s. 6d. (by post 1s. 8d.)

Cloth, with coloured jacket. 2s. 6d. (by post 2s. 9d.)

**B.B.C.** Broadcast Talks by Dr. C. C. Chesterman and Sir Norman Birkett. 2nd imp. 6d. (by post 7d.)

**LORRAIN OF THE LUSHAIS.** By David Kyles, M.A. Illustrated. 1s. 3d. (by post 1s. 5d.)

### THE CAREY PRESS

19, Furnival Street, London, E.C.4

## ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

*General Fund:* Anonymous, 10s.; Anonymous, £1; Anonymous, Woolwich, 10s.; Conscience Money, £3; K. O. G., £1; Mary, 5s.; P. M. L., £3; E. R. Warton, a thankoffering, 10s.; Wellwisher, Goffs Oak, 10s.  
*Women's Work:* A. R. K., £5; E. M., £1.  
*Medical Fund:* Anonymous, £1 10s.; Wellwisher, Congo, £1.  
*China Relief:* A. C., £1.

## LEGACIES

The following Legacies have been received in recent months:

		£	s.	d.
1944				
Feb. 29	Miss C. J. Jones	-	-	200 0 0
Mar. 4	Mr. A. J. Clarke	-	-	50 0 0
8	Mrs. M. A. Jones	-	-	20 0 0
20	Mr. P. Jones	-	-	25 0 0
20	Miss J. M. Merricks	-	-	250 0 0
20	Sir E. Wood	-	-	93 12 6
22	Mrs. M. E. Ayers	-	-	100 0 0
24	Mr. J. Harris	-	-	2 0 0
24	Mr. J. A. Butterfield	-	-	28 17 4
28	Mr. J. Went	-	-	7 10 0
29	Mrs. A. Harner	-	-	15 0 0
30	Mrs. F. Riggall (Medical)	-	-	10 0 0
April 6	Mr. E. Watt	-	-	100 0 0
6	Miss M. A. M. Hunter	-	-	980 17 0
6	Miss A. M. Jenkins	-	-	596 5 0
6	Mr. B. Thomas	-	-	25 0 0

## Arrivals

30th March, Miss M. Bell, from Barisal; Miss J. G. H. Jones, B.A., from Calcutta; and Mrs. J. Lewis, from Shensi.  
4th April, Miss W. E. Browne, from Yalembe; Rev. D. Henderson Smith, from Upoto; and Mrs. R. C. Salmon, from Kinshasa.

## Departure

26th March, Rev. D. Scott Wells, for Calcutta.

## Deaths

4th March, Mrs. B. A. Nag, of Calcutta.  
31st March, at Bristol, Miss A. Gange, late of Delhi.

**The Mission House is 19, Furnival St., London, E.C.4**

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OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## THE CHALLENGE TO YOUTH

### THE B.M.S. CAMPAIGN FOR 1944-5

#### THE FOUR AIMS

1. To win the adolescent for decision for Christ and His Church.
2. To build up fellowship between the younger members of the Older and Younger Churches.
3. To combat the forces opposing Christ's Kingdom at home and abroad.
4. To renew the youth of the B.M.S.

#### THE FOUR FOCUS POINTS

By Prayer and Study, Service and Stewardship, to attach the spiritual, intellectual, and material energies and resources of youth to the cause of Christ at home and abroad.

#### THE CAMPAIGN PROGRAMME

##### 1. THE 1944 ASSEMBLY

The Campaign was launched at the Annual Members' Meeting on Tuesday, May 2nd.

##### 2. THE SUMMER SCHOOLS

At each of the Schools there will be opportunity for group study on the aims of the Campaign.

##### 3. THE OCTOBER WEEK : OCTOBER 1st-8th.

Churches will be invited to set apart this week for a series of meetings on Prayer and Study, Service and Stewardship.

##### 4. THE NEW YEAR, 1945

Greetings will be received from the younger members of the Younger Churches in all our overseas Fields.

##### 5. THE 1945 ASSEMBLY

The Campaign will be merged into the united Baptist Union and Baptist Missionary Society Youth Movement.

J. B. MIDDLEBROOK



# LUKOLELA: 1884—1944

By ALFRED R. STONELAKE

*Lukolela Station, in Middle Congo, is celebrating the Diamond Jubilee of its foundation. Mr. Stonelake, who here tells the story, played a great part with Mrs. Stonelake in restoring the work twenty years ago. Lukolela will rejoice this month and we give praise to God, too.*

THE original B.M.S. plan was to place ten stations on the Upper Congo, each about one hundred miles from the next. Lukolela was the first to be selected by Grenfell.

The site was dense forest, the ground sloping gently from the water's edge to a height of about sixty feet. Three men from our Cameroons Mission were left there with three months' stores of food, a big cross-cut saw, and six good axes to make a clearing. After a stay of two days, spent in fixing the site, Grenfell and Comber continued their outward journey on the *Peace*, July 23rd, 1884.

This determines the date when work was begun at Lukolela. But it was not until November 13th, 1886, that the first missionaries, Darby and Biggs, arrived to begin their labours. Biggs died next year at Kinshasa.

The esteem of the people was quickly won by means of medical work and the intimacy due to frequent visits to the villages, but it did not mature to any great extent. It was dangerous attempting to reach the interior in those days, flintlock guns and spears being used against the missionaries, so that their followers became fearful.

DARBY, Glennie, Scrivener and Clark gathered a vocabulary and useful grammatical rules, which Whitehead later embodied in his *Grammar and Dictionary of the Bobangi Language*. In 1891 the first mission press on the Upper River, given by Mr. Josiah Wade, of Halifax, was set up at Lukolela.

Native quarrels gradually led to the dispersal of most of the villagers to the French side of the river, and by 1895 the position seemed hopeless. Scrivener and Clark moved to Bolobo, the former taking the printing press and plant with him.

Mr. and Mrs. Whitehead remained until 1911 when they went to Wayika.

The first case of conversion resulted from the singing of hymns. On January 3rd, 1892, six converts were baptized and formed into the first church beyond Wathen. Three of the converts were slaves of a man in a near village and suffered much persecution for their faith. For fifteen years the station and district received much appreciated visits from the Bolobo staff, but more effective shepherding was needed. Fully one-third of those received into church fellowship were under church discipline. Belief in evil

spirits was real and terrifying. Witchcraft, polygamy, drinking and obscene dancing orgies were common.



REV. R. D. DARBY: LUKOLELA  
PIONEER

BY 1920 Lukolela took on a new lease of life. Trading companies provided employment for a thousand workmen, many of whom had their wives and families with them. So Lukolela was re-opened in 1925 as a permanent

missionary residence to the great joy of the people, whose first act after the arrival of the missionaries was a thanksgiving service for answered prayer.

Laborious days followed in which all the buildings were either rebuilt or renovated and new permanent houses added. Groups of open-air meetings were re-started by the men, and separately by the women. Special classes were held for the village teacher-evangelists, cyclo-typed copies of each lesson being prepared for them. Some of these teachers and members had a deep spiritual experience and took occasional turns with the main Sunday service with great acceptance.

By 1928 a new and larger church building became necessary. This was erected mainly with local material and labour, in which women played a con-



spicuous part. This was the first B.M.S. station church on the Upper Congo built independently of B.M.S. funds. Very fittingly it was opened by J. A. Clark, who was then celebrating forty years of Congo service which began at Lukolela. Those two Lukolela pioneers, Darby and Clark, are still with us.

Four other permanent church buildings now exist in the district. *Self-Denial and Thanksgiving Day* has been a regular feature for some years and sometimes one-half of the amount contributed has been sent to the London headquarters.

IN 1935 came the outflow of the great Bolobo Revival. People flocked to the services nightly, themselves providing

the necessary lamp-oil. Fetishes were declared to have been thrown away almost by the ton, on one occasion when fifty-four candidates were baptized in the river. A children's church was built on the station by revival converts from the inland village of Mpoka. A dispensary was put up by sixty native Christians and enquirers. Medical work has always been one of the chief activities of the station.

There has lately been something of a recrudescence of some of the undesirable features of native life, but the work of Mr. and Mrs. West, with occasional help from the Bolobo staff, is bright with promise and worthy of our prayers.

## A NEW DAY FOR JAMAICA

By HENRY COOK, M.A.

JAMAICA is the jewel of the Caribbean; an emerald of greenery in a sea of turquoise blue. It must be one of the loveliest islands in the world, and those who have seen it have pictures that adorn the galleries of their minds for the rest of their lives.

For us in the B.M.S. Jamaica represents achievement. We went there in the slavery days, and our great missionaries, Phillippo, Burchill and Knibb, will never be forgotten in the island for the part they played in emancipation. Not only was Knibb the foremost in the fight, but he pioneered in the work of social reconstruction, and, had the British government followed his lead, the recently proposed West Indies reforms would have been anticipated by many, many years. Knibb was a man whose constructive genius was as great as his reforming zeal.

Jamaica loves the B.M.S., and in view of our record in the past this is not surprising. But things of late have not been

too happy, and social and economic conditions have been very bad. When I went to Jamaica in 1938 with my friend the late C. W. B. Simmonds, we landed in the middle of the labour troubles associated with Bustamente, and we heard a great deal about the reasons. Our folk in Jamaica have had a rough time, and the churches have suffered. The great need to-day is forward-looking, capable leadership, but given that, there is a great opportunity; for a new day is dawning, thanks to the recent West Indies commission, and the island's future seems assured, economically, socially and educationally. We in the B.M.S. must meet the challenge worthily, and our churches must rise to the measure of their opportunity.

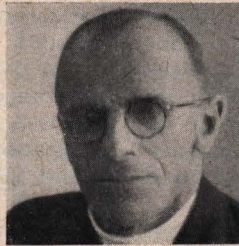
This explains the new B.M.S. policy. The Society is entering into a vital partnership with the Jamaica Baptist Union and is preparing to assume larger responsibility in connection with the work. Rev. Thomas Powell, B.A., B.D., is



DR. WILLIAMSON WITH MRS. GEORGIANA HAMILTON,  
A JAMAICAN CHRISTIAN, AGED 106



going out as our Commissioner to work out the new policy in collaboration with the J.B.U. He knows the situation intimately, having been chairman of the Western Committee of the Society for many years. He was in the island with Mr. Seymour J. Price in 1937. The leaders in Jamaica know him, and we who know both him and them are confident for the future. Already, Dr. Williamson reports, expectations in the island are



REV. E. C. ASKEW, B.A.

high, and Mr. Powell's arrival is eagerly awaited. Along with Mr. Powell goes Rev. E. C. Askew, B.A., a man of fine spirit and rich experience, designated for work as tutor in Calabar College, and all the omens for the future of our work seem favourable. Let us not forget Jamaica in our prayers, and may God grant that this jewel of the Caribbean may become a great and glorious jewel in the Saviour's crown.

## AMONG MOSLEM GIRLS

*The Gospel wins its way through teaching. This account of current work among the Moslem girls of Delhi reveals some of its difficulties and successes.*

**A**LTHOUGH followers of Mohammed are to be found in all the Indian fields of the B.M.S., few of our missionaries are specially trained or set apart to work among them.

One such significant piece of work is, however, the Moslem Girls' School in Delhi. This is now known as the Francis High School in honour of Miss Alice Francis who served it for so long as principal.

No work is more difficult than that of preaching the Gospel to Moslems, and there is no group of people from whom it is harder to obtain a response. Nevertheless steady faithful work in making Christ known has continued through many years at this school. Sometimes, when a response has been made and a convert won, the school has been almost wrecked. But such crises have been lived through and surmounted with the result that to-day the school is in as flourishing a condition as at any time.

**G**IRLS are now proceeding to higher education in increasing numbers and many are entering most interesting spheres of life. In her last report, Miss Helen Macdonald, the principal, stated that she felt all the girls in the top class had not only heard the voice of the Good Shepherd through the teaching given, but that they had responded to His call. For many of these girls, open confession

is wellnigh impossible, and for all it is extremely difficult.

Some of the best girls have gone to take teacher training courses at the Kinnaird Training Centre, Lahore. All these are Christians and give promise of bearing fine Christian witness in whatever sphere the future may hold for them. It is a matter for rejoicing that the school is sending out such women to serve India at this time.

A Domestic Science block was recently added to the school, thus increasing its efficiency and its appeal to the Moslem community which is concerned to get an all-round education for its daughters. One of the most eloquent testimonies to the changing situation in India for women, and particularly for Moslem young women, is the freedom which they now enjoy to play games. The school has taken a worthy part in inter-school contests.

**M**ANY of the girls come from good homes and influential families. On leaving school they will marry men who will have positions of considerable importance.

Our prayers are earnestly sought that the Christian power of this school may deepen, and that its Christian teaching may be remembered when schooldays are over, and live on in lives given to Christ.

M. E. B.



# REACHING FORTH TO THE THINGS THAT ARE BEFORE

By H. L. TAYLOR, Treasurer

THE year just closed is an outstanding record of the wonderful goodness of God, for which we are all deeply thankful.

For three years in succession our income has increased, but in the past year the increase has been greater than that of the two previous years together. Last year's increase was £18,000. That of the two previous years totalled £15,000, so that we received from the churches last year £33,000 more than we did three years ago. And we needed almost every penny of it to cover the cost of our normal regular work. The small balance over has been carried to the Buildings and Equipment Fund to help meet the cost of repairs and new buildings on the fields which are bound to be put in hand as soon as conditions allow.

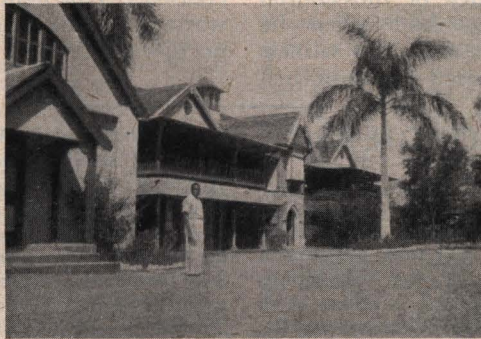
NOW we are thinking about the future, certain that God's goodness will again be revealed in the continued generous gifts of His people.

To fully maintain our work we shall need even more money than we did last year. For one thing, we have undertaken fresh obligations in connection with the work in Jamaica, involving an additional cost of at least £5,000. Then the cost of living on the fields continues to advance, particularly in China, and we must see to it that our missionaries are kept adequately supplied with the means of living. Living costs on Congo which kept fairly steady for a long time are now rising, and our missionaries there will need special consideration in this respect. Our budget of last autumn, which was based on such information as we then possessed, was for an expenditure of £170,000 during the current year. Information has since reached us of the steadily advancing costs referred to above which now make it

fairly certain that to cover all expenditure we shall probably require £185,000. This means that we need a further *ten per cent.* increase on the money received through the churches if this extra cost is to be covered.

CAN we do this, and particularly on top of the sustained increases of the past three years? I think we can. I do not think we have yet exhausted our financial resources, and I believe that there are still sources which have not yet been fully explored. I am therefore writing to ask missionary treasurers in our churches to do all they can to help us once again to meet *all* the claims upon

us, even though these are heavier than in recent years. I think there are many people who, if the position is put clearly before them, will be glad to help us still further, but they need to be approached on the matter. It is a time for "asking" for all sorts of things. Why should we in the



CALABAR THEOLOGICAL COLLEGE, JAMAICA

Baptist Missionary Society, who believe whole-heartedly in the need for our work and its permanent value, be backward in asking our fellow Baptists to help us to the utmost of their powers? In any case, let us try what "asking" will do during the current year.

There is one other thing I would like to mention. Some of our friends are handling more money than ever before and are sometimes finding it difficult to know just what to do with it. They have bought all the War Savings Certificates they are allowed to hold and have, perhaps, invested in Defence Bonds up to the limit, and still have money available. Mr. Middlebrook or myself will always be glad to receive special gifts which can be allocated to specific purposes if desired, from those who feel they would like to utilise any of their present surplus in this way.



# MAINTAINING ALL FRONTS

*"ONLY from an inspired nation can go forth an inspired army."* In other words, the home base is of supreme importance. While much depends on the men at the front in the thick of the battle, as much, if not more, depends on those from whom they have gone. This is true in the material sense. It is even truer on the spiritual plane. An army may be superior in numbers. It may be equipped with a surplus of every kind of weapon. But if its strength is sapped by low ideals and by news of weakening wills and slackening efforts at home, its defeat is on the way. More, it is already fighting a losing battle.

IF this is so in human warfare, it is far more the case in the spiritual conflict to which we are committed. The quality of every new missionary is conditioned by the quality of the church from which he goes. And when he settles to his work, his ability to witness by life and lip is increased or diminished

by the state of the churches at home and the support which they give. News of slackening interest and effort, of straitened funds and of the absence of reinforcements, depresses him, while tidings of a pulsating spiritual glow, of increasing funds and new volunteers, nerves his arm and will to fresh effort and sacrifice.

FOR the third year in succession we have rejoiced in an income more than sufficient to meet the immediate needs of our work. Think of the effect of this on missionaries hardly beset in many directions, holding thinly-manned lines and faced on the human level by impossible tasks. Think what the news of the enrolment of 250 volunteers must mean to them and of the strength which increased prayer at home will bring them.

And let every kind of support be increased. This fight is still fierce and this warfare will be long, for from it there is no discharge.

H. L. H.

## CONGO SOLDIERS

By ELSIE MAY WEST, Lukolela, Congo

THE first one home wrote to us from wherever he went and sent his church subscriptions. He was in the Abyssinian campaign and was very proud to tell us that, in his opinion, the Congo forces were the best because they could hide themselves better than the Abyssinians could!

The second one returned recently. He slipped, a slim khaki-clad figure, into the church during the singing of the first hymn at the Sunday morning service, the day after his arrival in Lukolela. At the close he asked if he might address the congregation. He said that he wished to make a public thanksgiving to God for His care of him and for his safe return. He added, "You have no idea where I have been—only the white teacher and his wife will know. God took care of us and now I am home I rejoice greatly."

Later on he told us of his travels. His

companions and he had a great welcome in British West Africa from the Christians there. It was a joyful surprise to him to find Protestants in a majority and he revelled in the music and singing of his newly-found friends. In his unit there were only four Protestants. The two British West African ports he visited were full of marvels beyond his understanding. To see people working *all day* was another thing he could not understand. The energy of war-workers in the place he was at was something new to him. His tribe is more interested in "work and how to dodge it" than in the concentrated effort that spells progress.

Our third lad was mainly impressed with the better houses and, although he had been a long way, he said he had "not reached London"

We are glad to see these lads back again and more glad that they have had the experience of meeting fellow-Christians in other parts of Africa and of sharing in the wider fellowship of the Church of Christ in Africa.



BAPTISM AT LUKOLELA (See p. 50)



# THE EDITOR'S MISCELLANY

Dr. Williamson

**D**R. WILLIAMSON is in the midst of his conferences with our Congo missionaries and of his visits to their stations. Reports received from him and others about his visits to America, Jamaica and Trinidad show that his programmes have been crowded and that useful and far-reaching issues are likely to come from them. The same may be expected from his Congo tour.



UNVEILING OF CAREY TABLET AT PAULERSPURRY: MR. A. L. CHOWN, NORTHAMPTON; THE BISHOP OF PETERBOROUGH; THE RECTOR OF PAULERSPURRY; DR. S. PEARCE CAREY AND MR. MIDDLEBROOK

waited for their arrival the service was not spoilt. Seven girls were baptized, two being from Buddhist homes. One girl is the third of her family to be baptized and has overcome many hindrances. She is now in the A.T.S. in Colombo and her Buddhist relations forbid her to attend church. The other girl from a Buddhist home has started work in Colombo, but her mother permits her to attend church. Girls

## CEYLON

### Women's Work in Colombo

**T**HE work has been handicapped through women being absent from their homes tapping rubber or employed in building operations; their pre-occupation with the opportunity of earning money; the ever-present problem of the scarcity of staple food; their constant concern about the dearth of all commodities; the increasing activity of non-Christian movements; and the loss of a senior experienced worker through marriage.

We have tried, however, to lay hold of the apparent handicaps where possible and to make use of them. In villages where women are ignorant of the best ways of using substitutes for rice, women evangelists have given demonstrations of preparation and cooking, and have used the great concern on the food question as an introduction to talks on the "bread of life" available to all and in abundant supply. The high cost of all articles of clothing, the mats they sleep on and the bags they carry to market, has made women and girls eager to know how to make for themselves and their children. So, in addition to sewing classes, mat and bag weaving classes have been started and these give further opportunities for the message.

The girls' sewing class in Colombo grew to over sixty and the girls have been invited ten at a time for games on Saturday afternoons. Many girls come from Buddhist homes which have been visited and there have been interesting conversations with mothers and sometimes fathers. Some have been persuaded to send the children to Sunday School but frequently they are drawn away again to the Buddhist Sunday School opened in opposition.

### Girls' Boarding School, Yagoda

**A** PARTY of girls, teachers and friends set out on a recent Sunday for Byanwila, six miles away, to attend a baptismal service. They arrived an hour late, but as local friends

from Buddhist homes still have great difficulties in maintaining their Christian witness.

### Matale English School

**I**NCREASED numbers have brought the total scholars to 146. Miss Perera is now the Principal and it is anticipated that under her earnest and enthusiastic guidance, this school will enter on a new era of usefulness.

## CONGO

### The New Car Helps

**I**N spiritual things there is an obvious change, chiefly due to the fact that we have been able to get into the district—thanks to the pick-up (lorry), so kindly granted to us by the Committee. By this help we have been able to visit a good part of the district. Our members are still at the stage when visits from the white missionary are necessary to give them confidence and courage. To explain this would take all too long, but tribal, family and personal factions come into it in an alarming degree. The village teacher evangelists tell me that their work has been facilitated tremendously by our visits. It was good to be speeding over roads that hold memories of long and fatiguing treks."

### Reaching Out at Tshumbiri

**M**USHIE is the residence of the administrator and the work demands a bigger outlay than the local church can afford. There is great scope for a really large and good school. Our adherents number more than the Roman Catholics, who have a large staff of white men and women and huge buildings.

**N**YOKI is a huge commercial centre for rubber and timber, where we have a teacher supported by the local church. The members in the district collected money to help the Nyoki Christians to build a church worthy of the name. I hear it is a beautiful place. I have not been able to visit here, for it is 200 miles away.



## THE EDITOR'S MISCELLANY

"INONGO is on Lake Leopold II and the residence of the Commissaire. The Christians there have requested a teacher evangelist and we ought to establish a thoroughly sound work."

J. N. CLARK

Commemoration Services at Bolobo for the late Miss de Hailes

"LOBOTA spoke to a crowded women's gathering. Lobota was one of Miss de Hailes' earliest girls. She told how before 1900 when Miss de Hailes visited near-by villages, the people cursed her, threw stones and potsherds at her and threatened her with spears. But undaunted, she continued preaching and teaching. And then she persuaded a few small girls to come to school which they did at the cost of much petty persecution. To-day Lobota is a trusted deacon. The local church has 530 women members in good standing and 120 enquirers. The school numbers 400 girls."

ANN M. WILSON

**BOLOBO.** The Church membership is now 5,606, a decrease of 20. This decrease is mainly due to the impossibility of visiting outlying areas through serious shortage of staff. Enquirers in Bolobo and district number 1,120.

### FELLOWSHIP IN PRAYER

*First Week.*—Shansi, the "martyr" province has had no missionaries in residence since 1939. Most are now interned in Japanese hands. We remember them and the Chinese Christian leaders and church members in the province that their faith may be fed and their witness maintained.

*Second Week.*—Sinchow and Taichow, other stations and areas in Shansi where companies of Christians have been gathered through the years. Pray that the blessing promised to those who suffer and are persecuted may be theirs, and that their witness may be used in the "furtherance of the Gospel."

*Third Week.*—Sianfu, China's ancient capital, under the menace of war, with a crowded and varied population, a large missionary staff, and a varied and aggressive work which is bearing much fruit. Give thanks for the devotion of missionaries and offer praise for "signs following."

*Fourth Week.*—We pray for Fuyintsun, the unique "Gospel Village"; Sanyuan, busy commercial town; Weinan, recently re-occupied; and Yenansu, headquarters of the communist army, with a church under Chinese leadership.

*Fifth Week.*—The Christian Literature Society now united with other bodies as *United Christian Publishers* is a reminder of past achievement and present great opportunity. Pray that the printed page may "run and have free course" and be used to the glory of God. Remember also new work on the Burma Road and the Tibetan border.

### Dr. Cadbury's Gift

DR. CADBURY has generously offered to provide a College at Selly Oak, Birmingham, where missionary training will be available for men candidates. A Board of Governors has been formed to accept the gift from Dr. Cadbury and make arrangements for establishing the College. The B.M.S. will be represented by Dr. Williamson.

### From Foreign Stamps

OUR Foreign Stamp Bureau has contributed £92 to the funds through the sale of stamps. Thanks are due to the Honorary Secretary, Mr. H. W. Smith, Homeleigh, Caton Cross, Ashburton, Devon, for his continued service. Mr. Smith will be glad to supply stamps on approval. He will always welcome gifts of stamps from collections and other sources for replenishment of his stock.

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### ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses: *General Fund* :—E. T. J., Reader of *Baptist Times*, 10s.; In as much, £2; The Lord's Tenth, 15s.; Robin Martin and his Mummie for the work of Rev. C. and Mrs. Austen, 5s. *China Relief* :—Spinster, £1 10s.

### Arrivals

25th April, Rev. and Mrs. L. Bevan Jones, and Miss E. R. Lewis, from Delhi; and Rev. and Mrs. A. E. Selwood, from Chittagong.

### Death

28th April, as the result of an accident, Helen Ruth, daughter of Rev. and Mrs. W. B. Frame, late of Congo.

### The Mission House is 19, Furnival St., London, E.C.4

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## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## CHALLENGE TO YOUTH



INDIANS BATHING IN SACRED TANK

**D**URING the present emergency, the State has staked its claim to the labour and gifts of youth. Compulsory service is now the order of the day whether in the forces, munitions, mines, or in jobs accepted or suggested by the Ministry of Labour. Volunteering is at a minimum, though not at a discount. These controls and regulations have been largely accepted as necessary, and in the circumstances are not felt by most to be very onerous.

It is too early, of course, to know in what forms and to what extent such direction of youth will survive after the war, but it is not too early to point out to youth that the very schemes which the Government is now promulgating will open many new doors for consecrated service. The Butler Education Act will demand thousands of additional teachers ;

the Government Service of Youth scheme will mean an increasing number of organisers and leaders ; the proposed Health Services will require hundreds of nurses and hospital personnel ; Colonial Welfare policies anticipate new recruits for work among coloured peoples. The New Order will mean lots of new jobs at home and abroad, and youth will be called upon to take its share.

Surely there will flow from the churches into these new (or old) channels of educational, social, administrative and other services, a strong stream of young life ! It is always " the earnest expectation " of society to see " the revelation of the sons (and daughters) of God," and society has a right to look to the Church.

**B**UT however commandingly the Government may make its appeal, and however attractively Business, whether " Big " or little, may set out its stake, we may confidently expect that the Universal Church will not be " shouted down or drowned " by other voices. Of all the institutions needed by a new world order, the Church (as perhaps even Russia is finding) is the most vital and necessary. Our " Challenge to Youth " Campaign can be looked at from this angle. Let it be seen as an attempt to fasten the attention of youth on the spiritual needs of the post-war world. Let it become by the grace of God the voice of the One whose command to youth is " Follow Me," and whose aim is always His Father's Kingdom.

J. B. M.

SELLING WELL

**YOUNGER VOICES :**

The World Task of the Church in the New Age.

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By 24 Younger Ministers.

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# "BUT I AM THE PLASTIC SURGEON"

By J. W. BOTTOMS, M.B., B.S., M.R.C.S., L.R.C.P., Chandraghona, India

*Chandraghona is in the front line close to the Burma border. This graphic account of hospital experiences in war-time will be read with understanding interest.*

IT happened last year. I was on the verandah with a man whose face had been badly mauled by a bear and on whom I had already done two operations to fill the gap. Just then a male nurse said, "Sir, there is an R.A.F. officer looking for you." "Tell him to come here," I replied. He came and looked over my shoulder at the man with the partly repaired face and I explained the position to him. "Um!" he said dubiously. "He ought to see a plastic surgeon, oughtn't he?" He was astonished when I answered, "But I am the plastic surgeon." He apologised, and I grinned and said, "I know. You are not the first one to be surprised to find a complete hospital here in the jungle. But I have to be everything here or there would be nobody to do what is needed." He understood, and we went round the hospital together. Later, he had dinner with us and was thrilled to find that my wife (who was here at the time) and he had been in similar civilian jobs at home.

Not long ago three medical Wing Commanders came here one after another from a town three and a half hours away by launch (if you're lucky) to see what happens in this jungle hospital. As we went round the men's surgical ward, I pointed out the cases—operated on for cataract, gastric ulcer, stone (and pus) in kidney, enucleation of prostate and so forth. They turned and said, "You get plenty of variety!" We do.

These are the high lights of course that occur amid much drudgery. Even drudgery means relief to some poor creature. And not always some poor creature. For over a year two wards were kept intermittently busy with service

personnel. We were glad to help these lads so far from home who were not easily accessible to their service M.O.s. Several probably owe their lives to this hospital in the jungle. One man was brought in more dead than alive after a gruelling journey in a country boat, bleeding copiously from a gastric ulcer. He left some weeks later a different being. Later, he told us that a series of X-rays had proved that he was completely cured.

WE don't always succeed. Deaths occur in mission as in other hospitals. Patients arrive too late, or they cannot stand the operation, or we make errors of judgment, but large numbers are benefited. They are not always grateful, but some are and make presents. One man, whose relatives have known the hospital for years, is supplying the army with firewood and charcoal. Hearing that we needed charcoal, he promised to supply us. I asked him how much it would cost us. "Nothing!" was his reply, even though he knew we should need a great deal. After that, I did not feel like asking him for a fee for the little medicine he had come for, but he insisted on paying more than I should have asked him.

The leper colony continues to flourish. With evacuations in 1942 and discharged patients sent home as symptom free, the numbers dropped from sixty to nearly fifty, but now numbers are rising again.

The Japanese are still only about 100 miles away and we might have to leave if they advanced nearer. In 1942 we had evacuated the women and children from the mission compound, and even from the leper colony we were obliged to



CHANDRAGHONA HOSPITAL

IN INDIA'S FRONT LINE



send away those whose homes are in Bengal. Things are much more normal now though prices are high. But for the good offices of Government officials, we might have difficulty in feeding everybody. In the hard months of 1943 our stock was sometimes reduced to rice for one or two meals, but more always arrived in time. So we have to be "Joseph" to the compound and leper colony, as well as plastic surgeon to the rest of the community at large.

**D**IFFICULTIES confront us in succession, but we manage to surmount or survive them. In 1942 I was worried because I could do nothing to help win the war, which seemed to be the urgent job. That feeling remained even after I had decided that my job was

here. I told one of the service M.O.s that his men arriving here had solved my problem by bringing the war to me instead of my having to go to the war. "Stay where you are," he advised me, "You are doing a better job of work than you might be allowed to do in the services." So this is the job for me.

I cannot close without reference to the magnificent spirit shown by Sister Cann who joined us in 1942 when we were without a sister and who, inside a few weeks, found herself nearly the only woman on the compound, with a new language to learn on top of other worries. You may have read the article about her published in a London evening newspaper in 1942 and copied all over the world. The hospital owes her a big debt of gratitude.

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## NEWS FROM CHINA

### SHENSI MISSIONARIES MOVE

**W**AR-TIME conditions make it necessary to print the *MISSIONARY HERALD* several weeks ahead of publication, and it is therefore impossible to include last minute news from our mission fields. This is sent to the *Baptist Times* and other religious papers and to relatives and friends as soon as it is received.

It will be known generally that a cable was received from the Rev. F. S. Russell, our China Field Secretary, on May 31st, which stated that in consequence of Japanese successes on the borders of Shensi and a threat to Sianfu, its capital, the British Consul advised the evacuation of women missionaries and their children from that city. Accordingly Mrs. Mudd, senior, Mrs. Mudd, junior, Mrs. Young, Mrs. Bell, Mr. and Mrs. Suter and their families, Miss Watson, Miss Waddington and Miss Major had left for Chengtu. Mrs. Russell, Mrs. Madge, Mrs. Elder, Miss Curtis, Miss Jenkins and Miss Wheatley had gone to Kansu. Miss Williamson and Miss Bell were remaining at their own risk to care for the girls' school, and the men were also staying as long as possible.

More recent news is that Mrs. Mudd,

senior, and Mrs. Mudd, junior, and Miss Watson have arrived in Calcutta. The friends in Chengtu are proceeding to India and England.

Widespread sympathy will be felt for all our missionaries in this situation and prayer will be offered for those taken, in the stress of circumstances, from their work; for those who remain and for families divided in conditions of uncertainty and peril. There will be continued remembrance, too, of the thirty-three missionaries and their sixteen children of the Shantung and Shansi missions who, for over two years, have been in Japanese hands in the neighbourhood of Shanghai. Missionaries of other societies are passing through similar experiences.

Chinese Christian leaders and church members, both in "occupied" and "free" China, also need a place in our thanksgiving and intercession—in thanksgiving because of their heroic and faithful witness, and in intercession because of the stern discipline through which they are passing.

We shall also pray for our missionaries working in new spheres in "free" China where unprecedented calls and opportunities present themselves.



# A CHINESE SAINT

## THE STORY OF PASTOR SUN HSIANG P'U

By JAMES WATSON

*Mr. Watson, who served in Shensi from 1905 to 1937, tells the story of an outstanding Chinese Christian leader. It is a moving record of the grace of God in a man's life.*

ONE of the last links with the pioneer days of our Shensi Mission has been broken by the death at Sanyuan of Pastor Sun Hsiang P'u in his seventy-fifth year. He came to Shensi with other migrants from Shantung and settled in the "Pagoda Village" a few miles east of Sanyuan, but it was not until after the visit of Mr. Shorrock and Dr. Bruce to that village that he became a Christian. Dr. Bruce had come from Shantung to introduce Mr. Shorrock to the Shantung emigrants. In appearance, Pastor Sun was tall and, even in his youth, of commanding presence.

Throughout his life, Pastor Sun bore the impress and stamp of the three men with whom he had earliest contacts. To Mr. Shorrock he acknowledged his deep love for the Scriptures, his thorough grasp of Christian teaching and his whole-hearted belief in the power and efficacy of prayer. To Dr. Moir Duncan he owed his love and zeal for making contacts with literary men and government officials whom he regarded as the key-men to whom Christian propaganda should be directed. To Dr. Evan Morgan he was indebted for his love of learning and his wide reading in Christian and secular western literature. He became in time a fine scholar, well versed in the Confucian classics and philosophy, and a skilful writer in the classical and official style. His letter compositions were a study in the art of saying the right thing in rounded periods and concentrated politeness, without detracting from the essence and meaning of his words. He was a master of Chinese composition and a poet of no mean accomplishment.

PASTOR SUN joined our staff at Sanyuan thirty years ago as accountant and adviser. To succeeding "generations" of younger missionaries he was guide, philosopher and friend. He had a genius for friendship, and possessed a deep vein of dry humour which broke out at most unexpected times and sometimes saved a tense situation. He had a fondness for *Punch* and, although his English was quaint and at times uncertain, his apprehension of the flamboyant words of some sergeant-major with a band of

recruits would be revealed in the dry and subtle rendering of them into idiomatic Chinese that lost nothing of the original terseness.

During those thirty years he was with us in famines and revolutions, and in anti-foreign and anti-Christian demonstrations. He was in perils oft—perils of robbers, perils of rabid nationalists, perils in the city, and perils in the country. Twice he was left in full charge of the station when all his foreign colleagues were compelled to withdraw, yet he never suggested or asked that he should be relieved of a dangerous post. This quiet, and at

times, reticent man became a tower of strength and confidence to all his fellow Chinese left to meet the coming or surrounding storms, as well as to his missionary colleagues who for the time had to bend to and escape from them.

He was no lover of controversy, but during the anti-Christian period, he wrote in conjunction with Mr. Mudd, senior, a series of *Tracts for the Times* on Christian apologetics and the reasonableness of the Christian faith. These were well received by the students and others for whom they were

intended, and helped to turn the fierceness of the attack.

HE never held office in the church as a pastor. His title was purely honorary, and it was given to him by his fellow-Christian Chinese as a mark of affection and as a token of their trust and confidence in him as a spiritual leader and guide. He was a man of deep piety who was never ashamed of the gospel. His influence throughout the Church in Shensi, whether among the Shantung section, or the native Shensi section, was that of a bishop, or rather, that of a brother beloved and a friend who, though candid at times, was yet kind and sincere.

When I left Shensi seven years ago, he was beginning to show signs of physical weakness and nervous exhaustion. So he asked that, as a parting act between us, I might give him release from active service responsibility. His retirement was in name only, for he continued to serve in an honorary capacity. His



PASTOR SUN HSIANG P'U



room on the station was still his room, and his counsel and help to the younger man who succeeded him was invaluable.

The sense of loss at Sanyuan and throughout the whole Church will be deep and sincere, for it is indeed true that "a prince

and a great man has fallen in Israel." But there will also be thanksgiving for a fellowship in the gospel that will be an enrichment of memory and a stimulus to those who remain in the tasks that confront all in the days of New China.

## AN ENCOURAGING DISAPPOINTMENT

By R. V. DE C. THOMPSON, Kibentele, Congo

*This article presents an acute situation by no means confined to Kibentele. It is the general problem of great opportunity and inadequate resources. And the opportunity may pass.*

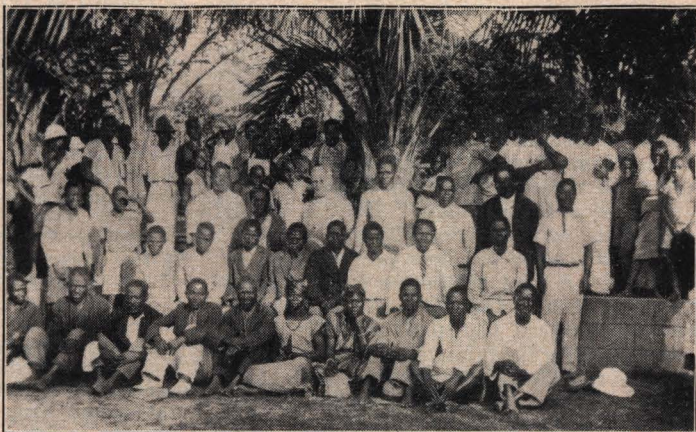
"YES, you can all return to your towns to-day, and we will let your schoolmasters know as soon as we can the names of those who have been chosen to come on to the station in September."

That was what we said to over 50 bright young boys last July who had just completed an examination for entrance to the station school at Kibentele. And with what heavy hearts we said it, for we knew that we should only have room for five or six of them. These 50 boys were the best picked out by the schoolmasters of our regional schools and sent up for examination. Their schoolmasters had given them special coaching so that they might be up to standard, and 90 per cent. were, and should have been able to find a place in the station boarding school if only we could accommodate them and keep them; but our station allocation only allows for 45 boys and 20 girls.

What a disappointment for these boys who had taken the examination and done quite well, less than ten getting below 50 per cent. marks. How disheartening for the regional schoolmasters who may have all their boys returned to them to wait another year, and some only having one boy taken out of the five sent up. What a deterrent to those boys left in the regional school who had hopes

of getting to the station school next year. Those at the top of the school have been sent back, and unless they decide to leave school and try to get work at a Company they will block the way to Kibentele again for these others. There have been—and are—boys in our regional schools who have been there for two or three years hoping for an opportunity of sitting for the entrance examination to the station school and have had to be disappointed again and again.

WE have perhaps 600 boys in the village schools of our Kibentele district; 200 in our regional schools and 45 in the station boarding school; as well as 30 who have gone up to the central school at Wathen. So the hope and possibility for many of these boys getting beyond the regional school is very small. The boys to-day are beginning to realise very much more that unless they have been through a mission



LOWER CONGO DEACONS: PRODUCTS OF OUR SCHOOLS



school they are not likely to find a job with any prospects in it, but where are they to get a mission schooling? It is not always those who are brightest in school and able to obtain the best percentages in examinations who are the most reliable and most likely to be of use to the Mission and the Church in the future. Of those 50 boys who presented themselves for examination, only those few chosen to come into the station boarding school can be potential candidates for our training school for pastors and school teachers at Kimpese. But are there not some among those sent back, who because of age cannot try again, who would better repay a station schooling? Yet we cannot find room for them or help them.

**WE** could double our boarding schools at Kibentele and at Wathen, if we had the money. Even then we should still have to turn down the majority of those who seek a higher grade of education than that given in the regional

schools. We hear a lot about mass education for Africa, but we are not able to provide for those boys who want to be taught. Still less can we go further to seek others who need to be persuaded that education is good for them. We are told that we need to improve the standard of our village school teacher so that work now done in the regional school can be done in the village, thus raising the standard all round. But for this we need a larger number to train and also a larger number from which to choose. But until we can afford to enlarge our station boarding schools we cannot make provision for this need.

**WE** look forward to the day when we shall have a trained ministry and a trained band of schoolmasters, but to-day we need to make it more possible for a larger number of our village boys to enter our station boarding schools, and so open up for them the way to the possibilities of serving their people as preachers and teachers.

## A SUMMER SCHOOL IN INDIA

(By *Airgraph*)

**T**HE Palwal Summer School is held every two years, and is attended by all the North India Conference evangelists and teachers. The programme is drawn up by a committee appointed by Conference. The members look forward to the School as a time of spiritual and intellectual refreshment and as an opportunity of discussing matters affecting their position in the Mission. Some of them have to travel 600 miles to be present.

This year we were privileged to have as speakers Dr. Harris J. Stewart, principal of the United Presbyterian Theological Seminary at Gujranwala, Punjab; and Mr. and Mrs. C. S. Ingram and Mr. Moses of the C.M.S.

There were special subjects for discussion. Three evangelists spoke on "Experiences in Evangelistic Work." Rev. A. Haider Ali presented the subject of "A United Church and Mission Organisation." This is of vital concern to us in North India at the present time as a scheme has been prepared for discussion by a joint committee of the Mission and the Church Councils. A third subject was the National Christian Council's recommendations for the future of theological education in the United Provinces. Medical instruction given by the Palwal doctors was calculated to help the evangelists in village work.

All this was of great value, but it was

surpassed by the spiritual vision that dawned in our hearts and minds as the Epistle to the Ephesians was opened up, by the searching exposure of our weaknesses as God's servants, and by the proclamation that we may be "more than conquerors through Him that loved us."

It is certain that all profited, and the effect will be seen in individual lives, and in service done in more complete dependence on the Holy Spirit's leading and enabling.

R. LANE MORGAN

### In Memory of Wallace Arr

**T**HE Newport (Mon.) Missionary Council, through its secretary, the Rev. K. C. Claxton, reports that £270 has been received in gifts and promises towards the Scholarship Fund which was launched in memory of the Rev. Wallace Arr, member of Alma Street Church in that town, who died after two years of service at Bolobo. The fund will be closed at the end of September.

### In Memory of Olive Hurdle

**T**HE Portsmouth Missionary Auxiliary likewise set itself to raise a Memorial Fund to Miss Olive Hurdle, member of London Road Church, who died after nine years of witness at Yalembe. This fund of £200 is to be invested to provide an annual scholarship for the training of teachers at Yalembe. The churches in this war-scarred area have made an encouraging response to this appeal of which the secretary is the Rev. W. B. Tooke.



# THE EDITOR'S PAGE

## AFTER LIVERPOOL, GATESHEAD

TWO months ago we gave news of the welcome extended by Richmond Church, Liverpool, to a party of Congo seamen. This time we tell about Congo seamen in Gateshead. Contact was first made with these men through Miss Twitchett, formerly of our Bolobo staff. Further details came from Mr. H. Ivan Ennals, secretary of the Northern Division Missionary Council of the Northern Baptist Association, who says, "There are about 160 of them altogether, the majority being Roman Catholics with about thirty Protestants. Two had been brought up at an American Baptist mission, and two at Boma Swedish mission, and two at Matadi American (undenominational). One or two knew the B.M.S. mission and missionaries at Wathen and Thysville, but they were not mission boys. Of the thirty Protestants, it is doubtful if more than two were Baptists."

## FROM INDIA

### Gange High School, Delhi

THE national situation has repercussions here. An English composition on *Freedom* produced a crop of nationalist sentiments which our girls would not have expressed so strongly a year or so ago. In these days, every question becomes a racial question. We have found this in dealings with merchants and others outside, and in the affairs of the Church in Delhi. We have a sense of greater urgency these days. Our children will probably grow up to the responsibilities of life in a free India and in an environment hostile to the Christian community, and to problems which they will have to face without our assistance. Much preparation is needed and we do not know how short our time will be.

If we are to have a missionary-minded staff for the future Christian education of India, we must have Indian Christian teachers willing to accept limitations and financial sacrifices for the sake of the service to which they feel themselves called. This has its application to us.

### Delhi University Christian School

THE religious life of the Hostel continues to be satisfactory. The Junior Christian Endeavour for the boarders of the Gange School is being continued with the younger scholars, but for the older ones we now have a weekly meeting to which outside speakers come. The remainder of the programme is arranged and carried out by the girls and boys. Three hostel boys have been baptised during the year. I am conducting a Baptism Preparation Class and three or more boys are likely to be baptised shortly.

The Congregational Church invited these men to worship on Sunday evenings and to other gatherings on Mondays and Fridays. Our Wallsend Church arranged a devotional meeting on Wednesdays. The two churches are co-operating in future contacts.

The Rev. M. W. Hancock, now on furlough from San Salvador, was sent to meet these men and spoke to them at a devotional meeting. So, thousands of miles from their native land, they heard the Gospel in their own Ki-Kongo mother tongue. Mr. Hancock is now sending the Congregational minister a weekly address in Ki-Kongo which one of the number will read to his fellows. So, once more, a foreign mission field has been found in England, and who can tell how far its influence will extend?

It is worth adding that an anonymous gift of £5 has been made to cover Mr. Hancock's expenses.

We may soon have news of work among Chinese in Liverpool.

### Gaya

RECENTLY one of our old girls who left school to be married, wrote to us from her new home. She told us that she remembered the hymns she learnt in Sunday School and not only sings them daily, but also passes on to her friends and neighbours the Bible stories she knows so well. The neighbours scoffed at her, saying, "You believe in the religion of Jesus Christ. You are a Christian—we cannot eat anything that has been touched by you." So far from being daunted by this, she writes that she is ready to die for Christ. We pray that the seed sown in her heart will not only prove a blessing to herself but that those who live with her will also learn to love the Saviour she loves and is trying to serve.

### Boys' High School, Agra

THE school has carried on its work and witness through another year. The system of student government is perhaps of more importance now than ever. The boys are being trained to shoulder responsibility and to work for the well-being of the whole community. Social service activities include the continuance of the poor fund for needy boys, regular contributions to the Red Cross Fund and substantial assistance to the Bengal Famine Relief Fund.

### Indian Baptist Church, Agra

WE are awaiting eagerly and prayerfully a time of revival in the Church which is urgently needed. Six youths are attending a baptismal class conducted by Mr. Reynolds.

### A MINISTER WRITES :

"I trust that you may always be able to maintain the place that the Carey Press holds in our church life."



## Bhiwani Hospital

THE evangelistic work is carried on steadily and once again the sale of gospels, hymn books and other literature to the patients and their relatives has exceeded that of previous years. All nurses are attending a Bible Study class led by the Rev. E. J. Martin.

## Zenana Work in Bhiwani

SEVERAL younger pupils have returned from their husbands' homes with requests for gospel hymn and story books as well as Laubach Method Primers for others in their villages. Formerly it was difficult to persuade the women of these homes to buy a booklet for 1d., especially if it was a religious book. Nowadays they readily hand us up to the equivalent of 3d. and 4d. at a time.

Many homes visited are those of Rajput families whose men have joined the army. The women are often distressed as they do not receive letters from their sons, husbands and brothers for months at a time. Some have not heard for two or three years from their men who, if alive, are in Japanese hands. We do our best to comfort the women and help to keep up their morale. We write their letters for them and seek to minister the Gospel.

## Advance in India

THE forward movement (in our India fields) must depend largely upon Indian leadership and the natural place on which to lay emphasis in the planning would be on the building up of the Christian community and the training of Indian teachers, trained evangelists, trained pastors, trained nurses, dispensers and doctors. . . . There is no sign at present of the Church being able for many years to come to support the Indian leaders which she needs and . . . the need for a Sustentation Fund became increasingly apparent, and the United Committee decided to ask the Home Committee to reconsider the possibility of making financially practicable the appointment of Indian workers and leaders."

—Report of the India United Committee.

## Women's World Day of Prayer

THE observance of this event in Gaya was attended by Indians, Anglo-Indians, Americans and Europeans. A report prepared by an Indian woman says, "On the first Friday in Lent, women all over the world met for prayer. This year we again met in the Union Church and about fifty women were present. The whole service showed a spirit of devotion and enthusiasm and prayers of praise and

thanksgiving were offered as well as petitions for the world for peace and for the sick, suffering and distressed."

## FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

*First Week.*—San Salvador, our oldest Congo station, and Bembe, our most recent, claim our prayers. Upheavals in village life caused by great labour demands are affecting the spiritual condition of the Church and checking school work. Prayer for revival is needed.

*Second Week.*—Quibocolo (Kibokolo), in the same area, is likewise the hub of a widespread work facing similar problems. Pray for missionaries, church leaders and members that the spiritual glow may be maintained amid many distractions.

*Third Week.*—Kimpese, United Training Institution for Preachers and Teachers, calls to mind other societies with which we co-operate in the essential task of equipping a native church leadership.

*Fourth Week.*—Wathen, another area with school-chapels in many scores of villages, calling for the shepherding of flocks and the teaching of hundreds of children that they may be furnished in body, mind and spirit.



SIANFU CHORAL SOCIETY WHICH RECENTLY RENDERED HANDEL'S "MESSIAH"

## ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses: *General Fund*:—A Baptist, work in Congo, 16s; G.R., Leper Work, 15s.; J. W. D. A., £1. *China Relief*:—G. R., 15s.; T. S. B., £2.

## LEGACIES

The following Legacies have been received in recent months:

			£	s.	d.
1944	24	Mr. Chas. Buck	-	-	90 0 0
April	24	Miss K. M. Pearce Gould	-	-	100 0 0
	25	Mrs. E. Robson	-	-	100 0 0
	26	Mrs E. H. Vaughan	-	-	100 0 0
		Miss M. A. M. H. Hunter	-	-	412 9 8
May	3	Mrs. Murray	-	-	524 7 8
		(Women's)	-	-	500 0 0
	10	Mr. E. Roberts	-	-	18 0 0
		(Medical)	-	-	18 0 0
	12	Mr. T. Phillips	-	-	27 12 0
	19	Miss French (Medical)	-	-	10 0 0
	22	Mrs. J. Horne	-	-	90 0 0
		Mrs E. Powell	-	-	100 0 0
	30	Mr. T. Jenkins	-	-	10 0 0
June	7	Mrs. G. Rees Warlow	-	-	3,056 14 8

## Arrivals

31st May, Miss H. L. Macdonald, M.A., from Delhi.  
1st June, Rev. and Mrs. A. Keith Bryan, from Weinan, and Miss E. M. Maltby, from Sianfu.  
6th June, Rev. and Mrs. R. V. Emery, from Rangamati.  
16th June, Rev. and Mrs. P. Knight, late of Calcutta; Rev. J. Jardine, from Baraut; and Dr. H. G. Stockley, from Sianfu.  
21st June, Rev. and Mrs. C. E. Pugh, from Kinshasa; and Rev. and Mrs. J. N. Clark, from Tshumbiri.

The Mission House is 19, Fumrinal St., London, E.C.4

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1944

THE

MISSIONARY



HERALD

## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

### CHALLENGE TO YOUTH CAMPAIGN



A STREET SCENE IN CHINA

but the demands of Christ on behalf of His Kingdom are universally similar. The young people of our small and battered islands are faced with vastly different challenges from those that drive home their critical issues to the rapidly increasing younger generation in politically conscious India; to the young student soldiers or refugees in free or occupied China; to the young people in Congo finding a new freedom, and possibly a new slavery, in modern industrial conditions; and to the adolescents of Jamaica, as they seek to play a creative part in the more hopeful West Indian future.

#### YOUNGER MEMBERS OF YOUNGER CHURCHES

ONE of our constant aims is to make clear, especially to young people, what the words "World Church" stand for. There is no better way of doing this than by introducing youth to its opposite number in the younger churches of the mission field. The appeal we are making in the Challenge to Youth Campaign turns on establishing this sense of relationship, and steps are being taken in different ways to make effective reciprocal contacts between home and overseas younger Christians.

#### DIFFERENT CIRCUMSTANCES

AT home and abroad, the job of being a Christian is fundamentally the same. Circumstances may differ greatly,

#### THE SAME DEMANDS

WE have tried to summarise in four words the demands of our Lord upon the younger generation, whether in England, Wales, or Scotland, or in China, Africa, or India. Perhaps we should have done better to have fallen back on Carey's "Expect and Attempt," for, like him, we bring together in a common emphasis life towards God and life towards man. "Prayer" stresses the spiritual, and "Study," "Service," and "Giving," the personal. What greater blessing can the World Church have than a younger generation that is instant in prayer; well-informed about the cause of Christ; ready to serve with consecrated powers; eager to give, and to give again!

J. B. M.

#### A REMINDER

### CHALLENGE TO YOUTH CAMPAIGN

Is your church setting aside Monday, Oct. 2nd, to Thursday, Oct. 5th?

FOUR NIGHTS—

FOUR FOCAL POINTS—

LET YOUTH . . .

PRAY, STUDY, SERVE, GIVE



# SHENSI IN WARTIME

By A. KEITH BRYAN

*Mr. Bryan, who has lately reached this country, writes from twenty years' experience of missionary service in China. He has been stationed in Sianfu with his wife, and more recently in Weinan.*

IT is seven years since the present hostilities in China began. During that period the Japanese armies have advanced until they control most of the main lines of communication and occupy many of the large and important cities. But China is a very large country and, even after seven years of fighting, there still remain some of the interior provinces which have been spared the invasion of enemy forces. Shensi is one of these and forms part of what is known to-day as "Free China."

Again and again I have met people, who had travelled from different parts of Occupied China, and who have said on arrival in Shensi that they felt themselves to be in an entirely different atmosphere. This was not because Shensi had been untouched by war and its effects. Enemy planes have dropped bombs many times on thickly populated cities that had no adequate means of defence. Severe taxation has been enforced to support China's large army. Many young men have been conscripted and many soldiers have been billeted in the homes of village people. Communications with the outside world have become increasingly difficult. The inflation of currency has resulted in constant and sometimes rapid rises in the cost of living, so that to-day many necessary things cost hundreds of times more than they did before the war. There has been a steady influx of destitute refugees and wounded soldiers to swell the numbers in an already over-populated province. More recently there has been an increase of disease, ill-health and undernourishment.

No, Shensi has certainly not been untouched by war; and yet

there has been something that has made the province so different from many other parts of China, something that has helped people to put up with all the other hardships. That something is *Freedom*.

THE Christian Church in Shensi has shared in this Freedom. There has been freedom to preach in all cities and villages; to lead worship in all churches; to conduct Sunday Schools wherever teachers were available; to have Christian worship and Bible teaching in all church schools; to give the Christian Gospel to all patients at our mission hospitals; to train men and women as evangelists, lay preachers and Sunday School teachers; to give Bible teaching to church members and instruction to candidates for baptism. In addition, freedom has been granted for making a Christian witness inside government schools, in hospitals for wounded soldiers, in camps for refugees, and amongst government officials. In Sianfu, the capital, and in many of the smaller cities, there has been in recent years, an increasing number of educated men and women who have welcomed the opportunity to study the Christian faith.

The war has brought to Shensi unusual opportunities. Truly the harvest has been great. Our one serious lack has been the shortage of well-trained Chinese leaders to share with us the heavy responsibilities that these years have brought. As one who has recently returned to Britain, I would say on behalf of all our Shensi missionaries, how grateful we are to the home churches for the magnificent support they have given us, enabling us to carry on all



LAY PREACHERS' CLASS AT SANYUAN, SHENSI



branches of the work at a time when the cost of living is so high and all expenses connected with the work are so great.

UNFORTUNATELY the door of Freedom does not always remain open. News has recently come of a further advance of Japanese armies in the neighbouring province of Honan, and that the Yellow River, which previously separated the enemy from us, has been crossed in several places. Shensi has been threatened with invasion several times during this war, but never quite so seriously as on this occasion. Though detailed news of the actual situation is still lacking, it seems to be sufficiently serious to have necessitated the evacuation of many of our Shensi missionaries. We need, therefore, to remember the Shensi Church very specially at this time. More than ever, the Christians of Shensi will be needing our prayers.

Whatever the future may bring, nothing can take from us the memory of those years of happy service, nor undo the work which has been done. In the providence of God this will continue to bear fruit and contribute to the building of a Christian Church that will stand erect amidst the ruins of war, and still live on to extend God's Kingdom in China when the present hostilities have ceased.

THIS latest news from Shensi should fill us with an even deeper sense of gratitude to God for the special privileges and opportunities that have been ours during these years of war, and should bring to us a solemn warning that the "Door of Freedom" may not always remain open. It is a challenge to all to make the most of opportunities that remain.

## GIVEN TO HOSPITALITY

By ANNIE EADIE, Calcutta

*44, Lower Circular Road, Calcutta, is a centre where hospitality is given by its occupants to all and sundry. Mrs. Eadie shows in this article how that hospitality has been extended to companies of men on active service with profit to them and to their hosts.*

WHEN I was young I used to complain that life was monotonous—but not now! During this past year I have felt that life has been fuller and richer in some respects than ever before. We have been greatly enriched by our contacts with those who have lived in this house during recent months. And how many there have been who have passed this way! How we enter into their joys and sorrows and feel as if members of our own family have left us when they go. What a richness has been added to our own lives by the fellowship of our own colleagues from Bengal, Orissa and North India, from Bihar and Lushai and the Kond Hills. In private conversation and at our Tuesday evening fellowship meetings our hearts have been stirred as we have heard of difficulties and dangers overcome, of souls wooed and won, and of the triumphs of the Cross. Our sympathies have been with those of our own mission who have

been lonely or ill in body, who have come here and have felt refreshed by meeting with other men and women and by having their horizons widened.

Then there are the contacts between men in the services stationed here and those on missionary service. It has been interesting to watch the expressions of people at our table as men and women constantly hear new points of view and see life from different angles. Majors and privates, officers of the Mercantile Marine, airmen, men who in private life followed as many different callings as there are different callings to follow—missionaries from all parts of our Indian field, American service men, American and Australian and New Zealand missionaries, our own missionaries from China (men and women who were in China in the morning and in India in the evening)—missionaries, ministers, professors, doctors, nurses, butchers and bakers and cooks, musicians and mechanics,



## GIVEN TO HOSPITALITY

architects and artists, policemen and barristers—I keep wondering where ever before so many kinds of men and women met in the same house; one common bond binding us together—the love of the Lord Jesus Christ and our interest in His Kingdom. Many of the missionaries are helping in war service. Many of the men in the services are helping with missionary work.

HERE are two young R.A.F. men from Ilford and Grays, Essex, who come in every Sunday from their station twenty-eight miles away to attend church services and to take classes in the Sunday School at Carey Church. While I write, a young Scottish officer of an Indian regiment is addressing a Brotherhood meeting at Carey Church, and bands of young soldiers have taken testimony meetings in Sunday evening services at Carey Church and Howrah Church. Just now a B.M.S. missionary from China is here with her three very young sons. Her husband is serving in one part of China, and another little son and daughter are in the hands of the Japanese in another part of China.

With us, too, is a "little minister," affectionately known as "revlet," of whom London Baptists should be proud—a Baptist of the best kind, so understanding and sympathetic, out to lead his men to Christ, a man who has been through the perils of Arakan. Though weak in body and in spite of being offered easier work, he is ready to go with his men again—literally ready for anything in the cause of Christ—but with no evidence of the martyr spirit, full of fun and singing.

### Timothy Richard Centenary

A PRIZE of Five Guineas to be called *The John Summers Award*, is offered for the manuscript of a Pageant graphically presenting the main events of the Life and Work of Timothy Richard in Wales and China. Particulars may be had on application to the Editor, B.M.S., Sunnylands, Kettering, to whom all communications should be sent; the final date for the receipt of manuscripts being 31st January, 1945. This proposed Pageant will form part of the B.M.S. China Year (Assembly 1945–Assembly 1946) when the centenary of the birth of Timothy Richard, 10th October, 1845, will be suitably celebrated.

A TENDERNESS comes into my thinking as my prayers each day remember two young officers. One, the son of a London minister, is a young man whose deep love for his Saviour is slightly hidden beneath an outward scorn for many of the unmeaning words and phrases of our present-day religion. The other is a fine tall handsome lad who has lately learnt the meaning of "though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me," and has also learnt to sing, with his Welsh fervour, "In heavenly love abiding, no change my heart shall fear."

A young L.A.C. and a Mercantile Marine officer have just offered themselves for missionary service with the B.M.S. in connection with the 150th anniversary. Another of our Baptist ministers, also acting as chaplain, who stayed here and met these boys, is giving them advice and help about their reading:

Little children keep the house young and sweet, though there is a wistfulness in the eyes of the married men who have left little children at home.

Having had a new vision of God ourselves, we have seen new graces and loveliness in those with whom we have kept company this past year. We are learning new values and a new appreciation of others, and I have a feeling that the fellowship here is strengthening us all to go on fighting the battle against sin and ignorance and all that would hinder the coming of Christ's kingdom. Surely this is a foretaste of that glad day when all who love Him will meet around God's throne and be for ever with the Lord.

### A Vacancy in Jamaica

WESTWOOD High School, Stewart Town, Jamaica; *Wanted*, Headmistress to take up duties in January, 1945. Must be a graduate and experienced and a member of a recognised Christian Church. For further particulars apply to Miss M. E. BOWSER, B.M.S., 19, Farnival Street, London, E.C.4.

### From Ceylon

"WE are holding our Ceylon Baptist Fair this week, June 30th to July 1st. Your letter about the Carey Tablet unveiling in Paulerspury Parish Church arrived in time to be printed in the Fair booklet." S. F. PEARCE



## OUR TASK

**L**ET us not think meanly of our task" is one of several nursery school maxims which prove a daily incentive to its staff in the midst of humdrum and exacting duties. It can be adopted, with advantage to themselves and their work, by ministers and missionaries, headquarters officers and committee members, missionary secretaries and advocates. For the light in which we regard our mission makes a world of difference to the manner in which we discharge it.

This nursery school has chosen this maxim because "the world moves forward on the feet of little children." Its staff regards its work as basic and therefore of the highest importance. It is touching tiny children in a way that aims at the development of body, mind and spirit. It is fashioning the mould in which the whole of life will be set.

**O**UR task, too, is of supreme importance. It is nothing less than the proclamation of the evangel to every

creature and the establishment of the Kingdom of God in every department of human thought and action. It is a task of the highest cost, for it involved the Cross on which "God was in Christ reconciling the world to Himself." It is a task of supreme urgency, for man's need is desperate and the Gospel is the only complete and certain answer to it.

Therefore we cannot regard our commission as an ordinary one. It is neither small nor unimportant. Still less can we fulfil it in a shabby style or discharge it in any niggardly or negligent manner. On the contrary, it demands the highest and best of which we are capable. It calls for unceasing attention and application.

**W**E are committed to our task, not through any merit of our own, but through the grace of our Lord Jesus Christ. We do not magnify ourselves, but we magnify our office that God's work may be done through us.

H. L. H.

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## EYE-GATE

By EILEEN ACRES, Bolobo, Congo

**W**HEN my husband and I set out from Bolobo on trek we have to take with us everything we need for our journey—camp beds, bath, cooking utensils, food, table, chairs, etc., and to add to the list we have sometimes taken our gramophone (for our own enjoyment as much as that of the natives) and since our return from furlough we have sometimes taken with us a picture show.

By the generosity of friends met while on deputation at home, we were able to purchase this useful aid to missionary work, and those friends will be interested to know how this film-slide-projector is furthering the cause of the Gospel in the villages inland.

The outfit consists of a small projector, a 6-volt battery, and the lantern slides, which, because they are made on a roll of film, are called "film-slides" and are rolled up into such a small space that one can carry many of them at one time, the box for each film-slide being no bigger than a cotton-reel. The screen used is usually a sheet fixed on two poles stuck up in the middle of the village street, or sometimes just the inside wall of the village school-chapel. If it is in the village street than everyone comes to look, whether Christian or heathen.

We have a varied selection of pictures and

by now we know those that appeal most to the native mind. *Animals of the World* are a great favourite, also *Methods of Travel* and *Peoples of the World*. Some of the pictures are coloured, particularly those depicting the parables of Jesus drawn by Elsie Anna Wood as in the little Bible books for children which give the words of the stories, and the pictures are simple enough for the natives to understand them very well. When there is a Bible story being shown my husband tells the story, and everyone is very reverently quiet, and sometimes someone in the audience breaks out into a verse of a hymn which is usually very appropriate. One day we were showing *The Lost Sheep* (which we note is a very particular favourite) and someone started to sing "There were ninety-and-nine that safely lay." *The Prodigal Son*, *The Farmer and his Field*, *The Good Samaritan*, and the *Story of Joseph* are amongst the series we have, also one long set of pictures showing the *Life of Jesus* which takes three evenings to show as each picture must have some little explanation, and an hour's show is long enough at one time.

We feel that this appeal through Eye-Gate as well as Ear-Gate should be a most effective one and will, we hope, be the means of many a mind and heart turning to the teachings of Jesus and accepting His love.



# AT REST

## Rev. J. H. Lorrain

IT was given to the Rev. J. H. Lorrain, who died in London on July 1st, to share in one of the most romantic of modern missionary enterprises. Fifty years ago, the remote Indian border tribe of Lushais were turbulent and lawless and a problem to the British Government. To-day they are an asset and a witness to the transforming power of the Gospel. In the southern area for which the B.M.S. is responsible, 20,000 of a population of 30,000 are in the Christian community, and 8,000 are members of a self-governing, self-propagating and largely self-supporting Church. The hill-top villages resound with Christian songs and the people evangelise their once deadly enemies.

Two men—F. W. Savidge and J. H. Lorrain—laid the sure foundations of this work. They shared the hard pioneering and disappointments of the early days. They saw its rapid extension in many directions and had the joy of seeing other men and women entering into their labours. Mr. Lorrain's linguistic gifts found expression in reducing the unwritten language, in compiling a standard *Dictionary*, which was published by the Royal Asiatic Society, in Bible translation and in the creation of a Christian literature. This work he continued after his retirement in 1932.

He was modest and retiring, and selfless in his devotion to his Lord and to the people to whom his life was given. They loved him in return, and their thanksgivings for what he was to them and what he did for them will be added to their present jubilee rejoicings. The affectionate sympathy of many friends will be expressed to his widow who nobly shared his life and work.

## Mr. W. E. Cule

MR. W. E. CULE, who died at his home in Aberdare on July 13th, at the age of seventy-four, was B.M.S. Editor from 1906 until 1936. He brought to his task rare technical and literary gifts, coupled with a deep interest in the Society's work. Besides editing the magazines, Mr. Cule supervised the publication of a long series of books and other productions which, by their quality and appearance, lifted the Carey Press into a high place in the book world, and did much to inform and inspire the churches and Sunday Schools. He was a great encourager of younger men and women who have earned distinction in authorship. His love of children found expression in *Wonderlands*, pre-eminent among missionary magazines. He was modest and retiring to a fault, and he has left an indelible mark upon missionary literature.

\* \* \* \*

## Dr. George W. Truett

WE add our tribute to the memory of Dr. Truett, for he was a warm friend of the B.M.S. and its officers. His many expressions of sympathy had their crown in his swift action when, in 1940, he joined with Dr. Louie Newton in raising over £50,000 among the Southern Baptists as a free gift to the Society. This spontaneous gesture, at a time when the clouds were dark and the future maintenance of some of our work was uncertain, was eloquent of the man. It brought immediate relief and has eased the burdens of the passing years. It will remain as his memorial in the Society.

## REV. C. E. PUGH

THE Rev. C. E. Pugh who, with Mrs. Pugh, has been welcomed home from Congo, has rendered faithful and effective service since his appointment in 1909. Mr. Pugh had three years' experience in the home ministry after leaving Bristol College, and was appointed to Yakusu. The sixteen years spent at this station were marked by considerable expansions of the work which were the outcome of the solid pioneer efforts of the early missionaries.

Since 1925 Mr. Pugh has acted as Field Secretary with his headquarters at Leopoldville, the capital of Belgian Congo. Here he fulfilled the manifold duties of his post

with devotion and distinction. He has been brought into frequent contact with State officials over delicate and difficult matters. He has represented the home committee to his colleagues and his colleagues to the home committee. He has led in administration and counsel and has been the friend of all the missionaries. He has seen the Congo Mission grow in cohesion and strength, and the Congo Church become a reality. He has received signal honour from the Governor-General and members of his administration. His retirement from office will be accompanied by the good wishes of many friends.



MR. PUGH



# THE EDITOR'S TABLE

## FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

*First Week.—Thysville*, with its congested population of railway workers, is an example of the presence of Western industrialism in Belgian Congo. *Kibentele*, adjoining the Thysville region, is a village area. In both, evangelistic, educational and medical work are maintained, with a leper village at Kibentele.

*Second Week.—Kinshasa* (Leopoldville), the capital, with its phenomenal growth in population to seventy thousand, drawn from all parts of the Colony and beyond by the magnet of work in mills, factories, shops and offices. Our witness is made in several languages. It is also the administrative centre.

*Third Week.—Bolobo*, hub of a ten thousand square mile area, with a great church membership in a network of village congregations, and the customary forms of work, including a hospital. Remember young Congolese in training as teacher-evangelists and medical assistants.

*Fourth Week.—Lukolela and Tshumbiri*, contiguous to *Bolobo*, the former the oldest up-river station and the latter taken over from the American Baptist Mission in 1931, each with widespread opportunities calling for reinforcements. *Niondo* (American Baptist), with its B.M.S. medical staff.

### Our Interned Missionaries

**B**ELATED news of our missionaries interned in China has recently come to hand. All write cheerfully as "references to hardships or sicknesses are taboo." It is clear, however, that they are suffering from privations and restricted food supplies. Mr. Eric Sutton Smith writes: "We thoroughly enjoyed Christmas and the New Year. I lectured to a crowd on the origin and development of the Bible, and it is good to see such enthusiasm." Mrs. Bloom says that her children are well but thin, and "need much urging to take the diet." Rosemary Still writes: "The Christmas parcels were most valuable. The children's special ones contained exactly what we would have chosen. We cannot thank you enough for ensuring monthly delivery of parcels." Mr. Henry Payne adds: "Tell the home

folk that our men and women are not wasting time, though we are not able to do regular missionary work."

### International Missionary Council

**W**E take pleasure in announcing that the Rev. Norman Goodall, M.A., has been appointed secretary of the International Missionary Council in succession to the late Dr. William Paton. Mr. Goodall was trained at Mansfield College, Oxford, and served in the Congregational ministry from 1922 to 1936, when he was appointed a Foreign Secretary of the London Missionary Society. He is honoured in a wide missionary circle and is the author of several books. He will be the colleague of Dr. J. W. Decker, who is I.M.C. secretary in America.

Mr. Goodall's brother is a valued member of the B.M.S. General Committee.

**Things Most Surely Believed.** 2s. 6d. Kingsgate Press.

**W**HETHER they were present at the Spring Assembly or not, our readers will welcome this record in book form of the addresses and the missionary sermon which were delivered at it.

**A. G. B.** By G. E. PAGE. 1s. Kingsgate Press.

**A**RCHIBALD BROWN was a great minister of a great church. This is a worthy account of the man and his work.

## CONGO NEWS

### Distribution of Missionaries

**T**HERE are now 241 Central Protestant Mission stations with 1,318 missionaries.

### War Relief

**M**ISSIONARIES of "Orphaned" Missions have been supported according to their stated needs and their work has been fully maintained for another year, through gifts from other missions, individual missionaries, the Belgian Government through the Governor-General and the International Missionary Council. Total receipts amounted to frs. 586,853.90.

**F**or Congo Forces Protestant chaplains, service men in



**DR. WILLIAMSON WITH THE JAMAICA BAPTIST UNION EXECUTIVE COMMITTEE**

*Front Row:* REV. F. COWELL LLOYD, REV. M. E. W. SAWYER, DR. WILLIAMSON, PRINCIPAL HERBERT, REV. IVAN PARSONS, REV. J. T. DILLON.

*Back Row:* REV. C. G. WYLIE, REV. WALTER FOSTER, INSPECTOR O. P. MARTIN, DR. A. H. STEPHENSON, REV. W. J. THOMPSON, REV. A. E. BROWN, REV. E. A. GREAVES, REV. D. A. MORGAN.



## THE EDITOR'S TABLE

Congo and Congo soldiers abroad have been helped by a fund which provides Bibles, Testaments and helpful general reading matter in many languages. Frs. 71,306.35 were received for this fund last year.

### Among Troops

**M**ANY American troops were in Congo until April, 1943, and they were followed by British airmen. Hospitality has been given to them. The Rev. H. W. Coxill (C.P.C. Secretary and Associate B.M.S. missionary) acted as chaplain to the British personnel and also to Belgian and American forces.

### Lingala New Testament

**T**HE first copies of the Lingala New Testament, translated by the Rev. Malcolm Guthrie and printed by the British and Foreign Bible Society, arrived in Congo and were quickly sold. Further supplies were ordered by cable.

### Changes

**W**E have seen much open persecution of Protestants stopped, and though the present lot of Protestant Missions in Congo is by no means all we could wish, it is much better than it was and is likely to be better still.

### The Future

**A**LL large commercial concerns in Congo are already planning very carefully for the post-war period. We too should do so at once and earnestly seek God's guidance in this.

### Missionary Tasks

**W**HILE keeping first things first and stressing the great evangelical purpose of our presence in the Colony, as long as the State leaves the education of the masses to the Missions, our educational work has to be greatly improved and adapted to changing conditions and requirements.

The rapid industrialization of the Congo calls for us to do far more than we have done in the mining and industrial areas and in the rapidly stabilizing urban centres.

We must help Christian natives to take their proper place in the development of their own country and, above all, help African leaders into that position where they can best share in the future growth and life of the African Evangelical Church.

Much more must be done in the training of women in all sorts of service and in health planning.

We should also give far more serious thought to the great possibilities of wireless and educational films.

Our Missions have long seen the need for books and publications of all sorts, but our work in this domain has only just begun. It is not, and it will not be, easy for us to keep pace with the ever-accelerating progress and consequent demands of the African.

There already exists an "élite" among the

peoples of Congo to be further encouraged and helped, but there still remain thousands upon thousands of backward and sadly ignorant people without any saving knowledge of Jesus Christ.

### FOR THE LONGER EVENINGS

## RECENT AND FORTHCOMING PUBLICATIONS

### YOUNGER VOICES: THE WORLD TASK OF THE CHURCH IN THE NEW AGE.

Sermons by twenty-four young ministers. With portraits. Cloth, 5s. (by post 5s. 4d.).

### HOMES WHICH JESUS VISITED.

By W. E. Booth Taylor. The world's best story told for children and lovers of children. Illustrated. Cloth, with picture jacket, 4s. (by post 4s. 4d.).

### WE PRESS FORWARD.

The story of the B.M.S. One Hundred and Fifty-second Year. Seven full-page pictures. 1s. (by post 1s. 2d.).

### SET ON A HILL.

By Dorothy F. Glover. The tale of fifty years in the Lushai Hills. Ample illustrated. For women, women's meetings, and general reading. 1s. (by post 1s. 2d.).

### HOSANNAS IN THE TEMPLE, by P. N. Bushill,

B.A., and **NATURE PARABLES**, by Gordon Hamlin, B.A. New issues in the popular Furnival Series for boys and girls. Picture covers. Stout paper, 1s. 6d. (by post 1s. 8d.). Cloth, 2s. 6d. (by post 2s. 9d.).

### THROUGH THE FOREST.

By Rhoda Harker. A story of Congo children and missionary work. Illustrated. Cloth, 5s. (by post 5s. 4d.). Ready shortly).

## THE CAREY PRESS

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## ACKNOWLEDGMENTS

**T**HE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

*General Fund*:—"The Lord's Tenth," 15s.  
*Women's Work*:—H.P.U. Student for work at Rangamati, £2.

*China Relief*:—Willesden Green Member, 5s.  
*Indian Famine*:—Willesden Green Member, 5s.

## Departures

18th July, Miss M. Coles, for Kinshasa; Miss M. A. Fasham, Dr. and Mrs. R. E. Holmes, and Rev. and Mrs. D. R. Chesterton, for Yakusu; Miss M. J. Shields, for Angola; Miss M. C. Smith, for Bolobo; and Rev. and Mrs. R. V. de C. Thompson, for Wathen.

## Birth

29th June, to Rev. and Mrs. H. K. Freestone, of Wathen, a daughter—Eunice Elizabeth.

## Marriages

15th July, at Bradford, Yorkshire, Rev. C. A. P. Couldridge, of Romford, to Miss Rhoda Harker, of Bolobo.  
20th July, at Adelaide Place Church, Glasgow, Mr. Seymour J. Price, of Acton, to Miss A. S. McGibbon, of Airdrie.

## Deaths

1st July, at Ealing, Rev. J. H. Lorrain, late of Lungleh.  
13th July, at Aberdeen, Mr. W. E. Cule, formerly Editor of the Society's publications.  
20th July, at Taunton, Mr. T. S. Penny, J.P., Honorary Member of the Committee of the Society.

**The Mission House is 19, Furnival St., London, E.C.4**

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MISSIONARY



HERALD

## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## CHALLENGE TO YOUTH

## MATERIAL AVAILABLE

FOR the use of such a group, two sets of material are available; first, my own pamphlet entitled "Challenge to Youth"; second, a set of Speakers' Notes compiled from answers from missionaries to a recent questionnaire, together with historical material prepared by the Editor. Knots or cells of young people in our churches giving time, thought, and prayer this winter to the four focal points of the Campaign will surely result in a deepening not only of missionary interest but of things spiritual, intellectual, and practical. Intensive work of this kind is far more valuable than a merely generalised attention.

## OUR CONTINUING AIM

WE must try to make sure that an excellent proportion of the young people of our churches are giving their prayers a universal range; seeking with courage and hard thinking to grasp the fundamentals of the faith; measuring their own personalities against the opportunities of the hour; and throwing into the Church's struggle with the powers of evil their own financial assets. It must be the aim of the Church at home to build up a youthful generation equal to the youth of the younger churches in India, China, and Africa in dedication, mettle, and self-sacrifice.

J. B. M.



CHINA'S FUTURE LEADERS: A STUDENT CLASS

## FOLLOW-UP STUDY GROUP

THIS issue of the MISSIONARY HERALD is being launched on the eve of the series of four meetings on Prayer, Study, Service, and Stewardship, which the Society has invited the churches to hold in the first week of October. We are rejoicing in an encouraging response, and it is evident that the Campaign is well-timed. The Summer Schools were the first wave of the Campaign; these four October meetings are the second; and now comes the third. Prayer, Study, Service, and Stewardship are not themes that can quickly be exhausted, and we are suggesting that a follow-up study circle or discussion group should be encouraged in each church.

OCTOBER OPENS with the—

CHALLENGE TO YOUTH CAMPAIGN

FOUR NIGHTS—Monday, 2nd October, to Thursday, 5th October.

FOUR FOCAL POINTS: PRAYER, STUDY, SERVICE, STEWARDSHIP



# "SINGING" AWAY THE GOSPEL

By JOYCE THOMAS, Udayagiri, India

*Here are graphic sketches of Indian village life and of openings used for the presentation of the Gospel to the simple Indian people.*

PETROL rationing and shortage have meant that village visiting has had to be curtailed during the last twelve months, so that petrol could be saved for hospital emergencies. However, as out-calls have been fewer recently and patients have often supplied their own petrol, it has been possible for Miss Rajarao and the Bible-women to make weekly visits to the further villages in the car.

When possible I join in these excursions, and very much enjoy this glimpse of village life. It is interesting to contrast district visiting here with that which is done in the Kond Hills. There we were concerned with the Christians and their affairs, here we are concerned with the non-Christians.

Last week we went to Juganathpur, about six miles from here, where there is a very big weekly market or "shandi." Market day, bringing all its crowds into the villages, was certainly an opportune time to visit and preach. I felt quite excited as we passed many processions of people making their way to the Shandi. Here were groups of women carrying on their heads baskets containing sweet limes, bananas, brinjals and other fruits and vegetables, others had bundles of grass mats, cloths, earthen pots and baskets. The men, too, had their place in the processions and, with a long pole across their shoulders, had baskets hanging on each end. Big bundles of brightly coloured glass bangles added to the picturesque picture as the folk wended their way along the road.

WE drew up behind several carts laden with sacks of salt and, as it was too early for the market to begin, we walked up to the village street to visit a woman who had been in hospital for about six months with severe anæmia. Children's voices, chanting their lessons aloud, proceeding from a little isolated building, denoted the village school, and after a peep inside, we passed on up the street to Yankemma's house. Bullocks, sleeping or eating, were lying near their

carts in the street, and on one side of the patch was a large Hindu temple surrounded by some attempt at a garden.

Yankemma and her neighbours gave us a friendly welcome, and we went into the first little room. Here the rice pounder made a fairly comfortable seat, and the broken wall on the opposite side of the room—probably destroyed by the cyclone—let in light and air. A crowd of women and children who had left their morning's work and play for a few moments to see who the visitors were gathered inside, and presently faces peering over the broken wall told us that men were listening too.

After an Oriya hymn, Lokmi, one of the Bible-women, explained what we had been singing, and the women readily responded with questions and interpolations. Then, as the company was mixed, Miss Rajarao started a Telugu hymn and followed that with a little explanation and a simple Gospel appeal. And, so after paying our respects and giving our Numuskas all round, we went on up the village street.

The next house that we visited had not entertained such guests before, I think, and we hastened to reassure them that we had not come for money and that our God did not want sacrifices of rice, fruit or flowers to appease Him, but that we had come to tell them the story of Jesus and His love for sinners, and His power to take away their sin. Some of the women who had run away when we arrived came creeping back to listen, and brought others with them.

AND so, after going to one or two more houses, we decided to retrace our steps to the market which was now in full swing. As we passed the school it sounded so quiet that again we looked in to see whether the children had been dismissed. To our astonishment there they were, all seated on the floor, writing their figures with no master present. Miss Rajarao, Lokmi and I all went inside and, without more ado, Lokmi took over the class and began to tell



them the story of the feeding of the five thousand. The children were intent, and I began to wonder what would happen when the teacher returned! Finishing the story, she began to ask a few questions, when we saw the Brahmin teacher at the door. He looked surprised to see his place occupied. However, he proved friendly and was pleased with a tract which we gave him so that he could read the Gospel story for himself.

So to the market. What a crowd, and what a noise! My attention was continually diverted from silver bracelets and anklets to piles of coconuts; from cloths and saris to hundreds of earthen pots; from baskets of fruit and vegetables to an odd assortment of old bottles, tins and other junk. When we had completed our tour, we stopped by a little group of women and began singing an Oriya

hymn. How quickly a crowd gathered—men, women and children! Then one of the Bible-women explained what we had been singing, and offered the hymn-book for sale so that they could read more for themselves. For two pice it was taken away and another hymn was begun, followed again by exposition and that book, too, was sold. So the hymn-books and tracts were "sung" away, until we could not fulfil the demands made upon us, and we talked to little groups here and there as we made our way back to the car.

Voices were exhausted, but it was a happy tiredness, for surely God had led and guided us that day and had made folks ready and eager to hear our message. Now we look forward to our next visit to Juganathpur and to renewing acquaintance with our friends there.

## THE STORY OF MRS. LIU YU LAN

By L. NELLIE LEWIS, of China

*This narrative, told by Mrs. John Lewis, is a striking illustration of the power of Christ to transform the life of a Chinese woman.*

**I** FIRST knew her as a rather stodgy, unresponsive girl in Miss Shekleton's school in Taiyuanfu, Shansi, about 1910. Not long afterwards she was married to the son of the grand old leader, Elder Liu, who stood by the Church so valiantly during the Boxer persecutions and suffered many things for his faith.

Yü Lan must have been about fifteen years old when she entered the Liu family as daughter-in-law. Her own parents were not Christians, and her few years of education at the mission school had been arranged by the Lius, who desired a Christian wife for their son. Those must have been happy years for Yü Lan. Her mother-in-law was a cheery, easy-going woman who treated the girl well. Thus her lot was very different from that of

many little daughters-in-law, whose lives were hard indeed.

Unfortunately Yü Lan's husband did not take after his stalwart Christian parents. He was lazy and weak. After the death of the old people, he quickly sank into evil ways and dragged Yü Lan with him. They became opium smokers and the once Christian home became a place of squalor and degradation. Things reached such a pass that Yü Lan was on the point of betrothing her small daughter to a most unsatisfactory "heathen" ne'er-do-well so that she might obtain money for opium-smoking.



SHENSI PASTOR AND TWO ELDERS

**I**N the nick of time, however, God sent a friend to the rescue in the person of one of the missionaries who, with loving sympathy and a firm hand, took charge of the situation. Yü Lan



was now weary of the dreadful life which she and her husband had been living, and was glad to be taken into the mission hospital for treatment. Her husband was induced to enter the men's hospital, while friends took charge of the children. So the redemption of the Liu family began. After a period of patient endurance of pain and weakness, during which nurses and friends in the hospital were ministering angels to her, Yü Lan was pronounced clear of the opium craving.

The hospital staff offered her a post as ward maid. It was menial and humbling work to one who had lived in a good family, but Yü Lan realized that she must work out her own salvation and make proof of her determination to lead a new life. So she accepted the job and worked faithfully at it. Then she was promoted to a post of trust and responsibility. After two or three years she entered the B.M.S. women's school in Sincow where young women with little education were taught elementary subjects, and were also well grounded in Bible knowledge and Christian teaching. Mrs. Liu stayed here two years and proved herself to be a good student and earnest Christian. She expressed a desire to engage in evangelistic work and was accepted as a probationer Biblewoman after another year of special training. I often had her as my companion and colleague in those days. She was too diffident and self-conscious to make a brilliant public speaker, but she shone in individual work in small groups. The most telling part of her witness was the recounting of her own experiences. She used the story of her own degradation and redemption to prove the greatness of God's love and power. "Look at me," she would say. "I was an opium sot. I had got so desperate that I was willing to sell my own child. I know what it is to be a slave of sin and the misery of such a life. But Jesus died to save sinners and He has made me free."

#### An American Tribute

**D**R. LIPPARD, editor of *Missions*, the American Baptist Missionary Magazine, writes: "I have been profoundly impressed by your magnificent booklet *We Press Forward*. It is remarkably clear, comprehensive and interesting. I have also been impressed by your effective use of pictures. I have never

**A**T the end of her probation Mrs. Liu was appointed to the regular evangelistic staff and has given many years' good service. One of the pluckiest things she did was to learn to ride a bicycle. Missionaries were using them for village work in order to save interminable hours of trundling along in country carts and the cost involved. Mrs. Liu determined that she too would ride. This was easier said than done, for she is short and stout and far from agile. But she conquered and became a good cyclist. She was always somewhat nervous and lost her nerve one day when a lorry came behind her. She wobbled and fell with her machine off a wooden bridge into a dry river bed—a considerable drop.

We were afraid this might stop her cycling, but nothing daunted, she was on the same road the next day, determined to conquer. "Hullo!" said an astonished passer-by who had seen her fall the previous day, "Didn't you tumble off the bridge yesterday, and here you are at it again!" "I must," she replied. "I can never get round to all those villages on foot and I have important work to do in them."

**W**HERE is Mrs. Liu to-day? We have recently had news from Shansi, the first province to be occupied by the Japanese. No missionaries have been there since 1939. The Church there is carrying on bravely. Mrs. Liu is one of the company of women who are busily engaged in evangelistic work in city and village, supported by the freewill gifts of the local church members.

Mrs. Liu is a lonely woman. Her husband died many years ago without recovering his character. Her only son, a promising youth, died in hospital of consumption two days before it was closed by the Japanese. Her daughter is happily married, but lives at a distance. So Mrs. Liu is alone, but we are sure that her plucky devotion to her job is bringing its own reward and that God is using her to bring other souls into the joy of His salvation.

seen anything on this side quite as striking as the picture of the textile mill in Leopoldville which illustrates the steady industrialisation of the heretofore backward areas of the earth."

*We Press Forward* is published at 1s. od. (by post 1s. 2d.) by the Carey Press, 19, Farnival Street, London, E.C.4.



# THE MISSION HOUSE

By THE TREASURERS

OUR familiar headquarters—a place of sacred memories to thousands—is no longer the home of the B.M.S. Damaged by enemy action once again, it has now been pronounced unsafe for occupation, and the staff has been evacuated. The Carey Press staff will follow shortly. We left the old house with many and deep regrets, but with thankfulness to God for the goodness and mercy which accompanied our seventy-four years of occupation; and with special thanksgiving that, despite the repeated damage, no member of the staff had been injured or had suffered more than inconvenience and discomfort.

Something should be said of the way in which the staff carried on, and particularly in the last weeks. During that time they had to work as best they could in rooms with broken ceilings, with windows blown in and doors blown out, and with all the difficulties inseparable from blitzed premises. Their cheerfulness and loyalty were beyond praise, and were a further indication of the efficient manner in which the home work of the Society has always been carried on.

Fortunately, and, indeed, providentially, for a little time previous to the last damage we had been in negotiation for a property consisting of two houses with many large rooms in Gloucester Place (near Baker Street Tube Station). Almost on the day of that damage our offer to purchase these was accepted, and we were able to make the necessary arrangements to move quickly, and are already in occupation. The condition of the houses was not exactly ideal, and a good deal of renovation and re-arrangement needs to be done. But we were able to do sufficient to make one house at least reasonably habitable, and the further work will be done as rapidly as arrangements can be made.

THE COST of these properties, including the necessary renovation work, furnishing and other incidentals, will probably be about

£10,000

and we think there are many friends of the Society throughout the country who would like to contribute towards this. Money was, of course, given to the Ter-Jubilee Fund in 1942–43 for a new home of the Society, which even then had been proposed. This money we want to keep intact if possible against the day—which may be some years ahead—when we can obtain, or more probably build, a home which shall be suited in every respect to the Society's ever-growing needs.

The premises in Gloucester Place are only meant as a temporary home, and, indeed, are not possible otherwise. They cannot be made thoroughly suited to our requirements, but we can carry on in them until better premises are available.

We should like, therefore, to cover their cost as soon as possible, and shall be glad to receive special contributions of any amount for this purpose. These should be sent, with the purpose clearly stated, to the Rev. J. B. Middlebrook, M.A., the Home Secretary, or to either of the undersigned at 93, Gloucester Place, Baker Street, London, W.1, and they will be gratefully received and acknowledged.

H. L. TAYLOR,  
SEYMOUR J. PRICE.



# WHOSE MEMORY HONOUR

Dr. George W. Truett

THE death of Dr. Truett on July 7th has been widely reported, and the Press has given some details of his career. We confine our notes to matters which have received little or no mention.

From the age of thirty until his home-call at seventy-seven, Dr. Truett had been minister of the First Baptist Church, Dallas, Texas. He came to a membership of 715, and left one 7,824—the strongest Baptist Church in the U.S.A. During his forty-seven years' pastorate the church raised nearly six million dollars, and it stood in the very forefront as a contributor to "outside objects," especially foreign missions. Truett's influence throughout the South was unrivalled; Dr. Rushbrooke said, concerning the raising of the gift of £50,000 for the B.M.S.: "When I knew that Dr. Truett was to be Chairman of the Appeal Committee, I knew the goal would be reached; and assurance was doubly sure, since Louie Newton was to be Secretary." (Dr. Truett's church raised a larger sum than any other—though Dr. Newton's was not far behind.)

Truett had deep interest in students and in his fellow-ministers, and loved to speak at their gatherings. He once estimated that beyond his Sunday sermons he had delivered one special address per day throughout his ministry—some seventeen thousand in all. During his Dallas pastorate he carried through on an average six evangelistic campaigns per annum in other churches—270 in all. His evangelistic appeals were utterly free of sensationalism, but they were immensely effective, and he won many thousands to Christian decision.

It is surprising to learn that in his youth Truett was set on becoming a lawyer, and that he was turned to the ministry against his own strong desire. He was working on a farm, taking lessons at a junior college, and reading law in his spare time. Then, according to his own account:

"One Saturday night I went to church where all of our family were members, and was surprised to find the house full. Usually the Saturday meeting was attended by only a few stand-bys. But this time it seemed that everybody had come.

"After the sermon a revered old deacon got up to speak. He began with generalities—some talk about the duty of individuals and the duty that belonged to the group. But presently he got painfully specific and personal. Then everyone in the house knew he

was talking about me. He was urging that I decide at once for the ministry.

"I protested. I had done so before when the deacon and others mentioned the matter to me privately. I had joined the Church at nineteen. I was willing to be a faithful lay member, but I had my own plans for a career."

Prayers were offered, Scriptures read, and the mind of the people became clear. They recorded by vote their conviction that God had called Brother George Truett to the ministry, and that arrangements should be made for his ordination. When he pleaded for time to reflect, they gave him, instead of the six months he asked, the interval until the next day. After a night of wandering and prayer, chiefly in the open air, he accepted the unusual—yet solemn and deliberate—action of the Church as the expression of a divine call.

Few knew of the tragedy which shadowed but eventually glorified his early ministry. By an accident when out shooting, one of his most intimate friends received a charge from Truett's gun, and died a few days afterwards. Though entirely free from blame, he suffered intensely. It has been said that "his vast capacity for helping people in trouble, as well as his power in the pulpit, was born of the tragedy which remade him."

\* \* \* \*

Mr. T. S. Penny, J.P.

MR. T. S. PENNY, J.P., who died at his home in Taunton on July 20th, at the age of ninety, was the senior member of the B.M.S. General Committee. He was first elected a member in 1894, and was made an honorary member in 1916. His interest in the Society went back to the beginnings of the Congo Mission, for as missionary secretary of Silver Street Church, Taunton, he welcomed Thomas Comber on his return from his first Congo journey in 1879.

Mr. Penny won a high place in the administration of the Society and in the esteem of his colleagues. He was a member of deputations to Italy, Brittany, and Jamaica. He served for periods as Chairman of the Western Committee and the Candidate Board and as Chairman of the Society in 1918-19 and 1927-28. He gave unstinted and painstaking attention to the discharge of the obligations which all these positions involved, and he retained his deep concern for the Society's interests until the end. By his passing the Society has lost an honoured leader and a devoted friend.

PREPARE FOR

**GIFT AND SELF-DENIAL WEEK**

**SUNDAY, 29th OCTOBER, TO SUNDAY, 5th NOVEMBER**

**A GREAT CAUSE CALLS FOR GENEROUS GIVING**



# FROM MANY QUARTERS

## FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

*First Week.—Upoto, with Pimu.* We think of its many-sided activities over a vast area, with 125 village outposts, the concentration of people on plantations, and the leper work at Pimu. This is also Challenge to Youth Week.

*Second Week.—Yalemba with Ligasa,* also centres of work among several tribes. Here, as elsewhere, a reduced staff throws heavier burdens upon those left to carry on. Pray that they may have the strength to endure.

*Third Week.—Yakusu.* Here in a district twice the size of Wales, are 600 village centres, a church membership of 7,000, with sub-stations at Stanleyville, Yalikhina, Iyema, Banjwado, and Yangambi. We remember especially church, evangelistic and educational work.

*Fourth Week.—Yakusu.* Work among women and girls, and medical work in hospital, dispensaries and villages, form the basis of thanksgiving and petition. We think of hundreds of Congo church workers.

*Fifth Week.—Jamaica.* Work here is becoming more closely linked with the Society. We pray for the new Special Commissioner, and his colleagues, both Jamaican and European; for the churches, and for the island that it may progress along sound and right lines.

\* \* \* \*



MISS SHIELDS

### For Service Overseas

**M**ALVINA JEANNIE SHIELDS is the daughter of the Rev. and Mrs. John Shields, formerly of the China Mission. She was educated at the C.I.M. School, Chefoo, China; Ashford High School, Kent; and Goldsmith's College, London; and has had missionary training at Carey Hall. She has also had teaching experience. A member of East Hill Church, London, she has taught in the Sunday School, served in the C.E. Society, organised school children's clubs, conducted young people's meetings and preached. She is appointed to Portuguese Congo.

### Miss M. Trevor Jones

**N**OW that Miss Jones is retiring from her work as Woman Representative of the Society in Wales it is fitting that tribute should be paid to her services. She was appointed by the Welsh Zenana Auxiliary to organize the work among the women of Wales. Later she was taken over by the headquarters' staff. Born in Trevor, Carnarvonshire, Miss Jones came to help her brother, the Rev. W. Trevor Jones, of Llanelly, when he buried his wife. She mothered his children. Knowing therefore both North and South Wales, she applied herself to her work of organizing auxiliaries and creating enthusiasm for missionary work among the women of the Principality. She held office for thirty-three years and has filled it well. It is gratifying to her that her last year of service was the peak year in missionary giving from the women of Wales, for their gifts exceeded £5,000. She retires with the satisfaction of knowing that her work was well done and appreciated by her sisters.

W. R. WATKIN

\* \* \* \*



MISS WILLIAMS

### Miss Margaret Williams, B.A.

**T**HE more they know her, the more will Baptist women and churches of Wales appreciate and love their new Women's Representative. Miss Margaret Williams has been nurtured in the presence and under the influence of her great kinsman, Dr. H. Cernyw Williams, saint, divine, hymn-writer and stalwart friend of the B.M.S.

Miss Williams received her elementary education at Portmadoc and Cynwyd; passed through the Bala Secondary School; and graduated in the University of Wales from University College, Bangor, in 1932, her chief subjects being philosophy and Welsh. After a course at the Baptist Women's Training College, London, she served as deaconess at Newbold Church, Rochdale; Elm Grove, Southsea; and Osmondthorpe, Leeds. Illness at home compelled her to return thereto and to take a teaching post close by. Now the way has opened up for her a rich field of service for which she is well equipped.

E. K. JONES



## FLASHES FROM JAMAICA

By PERCY S. BRAGG

WE began our fortnight's holiday on April 17th by attending a Ministers' Conference at Mandeville. This was made up of Anglicans, Baptists, Brethren, Congregationalists, Presbyterians and Udenominalists. The spirit of unity was manifest throughout. The Conference lasted three days, and the programme was: Tea and biscuits, 6.15; prayer meeting, 7.30; breakfast, 8.30; conference, 10.30; dinner, 12.30; afternoon rest; tea, 4.0; conference, 4.30; supper, 6.30; conference, 7.30.

THE spiritual, mental and physical preparation of our holiday has been of untold blessing. I have since been acting as Christian Crusade Missioner to Torrington Christian Church. During the series of meetings there were thirty-five decisions for Christ. One was an East Indian lad of seventeen who attends Calabar High School. The minister registered thirteen more, and he is now conducting a membership preparation class for the converts.

I ATTENDED Advent Testimony and Preparation Testimony Movement Meetings in Spanish Town. The gatherings were well-attended. Spanish Town is one of the hardest fields for gospel work in the Island. There are no less than seventeen sects there.

GAMBLING is rampant in Jamaica, and it is patronised by influential people. In connection with a Penny Sale in aid of the Red Cross, 39,620 gambling tickets were sold. The Kingston Ministers' Fraternal has adopted a resolution of protest against the encouragement of gambling, and I have threatened to strike off from the church roll members who take part.

NOTWITHSTANDING much that is depressing, I expect a revival and pray for it. Only a true revival of religion can save Jamaica at this time in her history. Continue to pray earnestly for us to this end.

Lord Swinton at Kinshasa

DURING the past twelve months, Lord Swinton, Minister of State for West Africa, has paid two visits to the capital of Belgian Congo, Léopoldville (Kinshasa). On the first he kindly acceded to the request of the Rev. C. E. Pugh that he should address the British West African community in the large B.M.S. church in the native city.

Nearly five hundred were present. Lord Swinton's address on the duties of British West Africans in the world conflict made a deep impression. Afterwards Lord Swinton gave interviews to representatives of eight groups forming the Léopoldville community. A photograph in our next issue will show Lord Swinton surrounded by some of the audience. The countries represented were Gambia, Sierra Leone, Gold Coast, North and South Nigeria and Cameroons. Nearly all are B.M.S. communicants or adherents.

### FOR THE LONGER EVENINGS

## RECENT AND FORTHCOMING PUBLICATIONS

### YOUNGER VOICES: THE WORLD TASK OF THE CHURCH IN THE NEW AGE.

Sermons by twenty-four young ministers. With portraits. Cloth, 5s. (by post 5s. 4d.).

### HOMES WHICH JESUS VISITED. By W. E.

Booth Taylor. The world's best story told for children and lovers of children. Illustrated. Cloth, with picture jacket, 4s. (by post 4s. 4d.).

### WE PRESS FORWARD. The story of the B.M.S.

One Hundred and Fifty-second Year. Seven full-page pictures. 1s. (by post 1s. 2d.).

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## ACKNOWLEDGMENTS

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*Medical Fund*:—A. E. H., £1.

*Translation Fund*:—A. E. H., £1.

## LEGACIES

The following Legacies have been received in recent months:

		1944	£	s.	d.
June	20	Mrs. M. A. White	-	-	28 15 8
	22	Mr. A. J. Crussell	-	-	23 19 11
	27	Mr. F. M. Green	-	-	200 0 0
July	3	Mrs. J. E. Davies	-	-	200 0 0
	15	Mrs. J. Tailby	-	-	50 0 0
	25	Mrs. H. Wiggs	-	-	18 0 0
	27	Miss J. Davis	-	-	169 9 9
	27	Miss F. E. Coombs	-	-	10 0 0
	31	Miss E. E. Harris	-	-	25 0 0
Aug.	2	Miss C. M. Guyton	-	-	1,225 7 10
	2	Mrs. A. M. Wyatt	-	-	50 0 0
	11	Mr. T. Rogers	-	-	50 0 0

## Arrivals

2nd August, Miss H. G. Coppin and Miss W. N. Birch, of San Salvador.

15th August, Miss A. Allsop, from Ratnapura

## Birth

17th August, to Rev. and Mrs. W. D. Grenfell, of Kibokolo a son—Stephen.

## Marriage

19th August, at Beeston Hill Church, Leeds, Rev. J. D. Vickers, of Rushden, to Miss M. W. Ballard, of Leeds.

## Deaths

—th August, at Cardiff, Mrs. G. Howells, late of Serampore.  
31st August, at Whitland, Rev. Morgan Jones, B.A., Member of the Committee of the Society.

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## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## NO DISCHARGE



A CONGO HOSPITAL PATIENT

WITH the note of victory about us, the thoughts of people are turning to the easing of the stress of these five tense years, the removal of restrictions, the demobilisation of men and women from the services and other duties, and a return to the ways of peace. At the same time we do well to heed the reminder in *The Times* that "there is a ravaged and starving continent to be relieved, there are broken nations to be restored to the capacity of free development, there is a whole new world to be built from its foundations. The work stretches into the unknown years; there can be no pause after battle, and for this generation no discharge."

*No discharge!* This is emphatically true of the missionary enterprise of the Church. Future generations will read with wonder and thanksgiving of the way in which our work at home and our enterprise abroad was maintained during the war years. They will marvel at the building up of material reserves and at the enrolment of volunteers to fill serious gaps, to repair the waste places and to advance to new undertakings. They will declare with us that "the hand of our God was upon us for good."

So far from there being an easing of the missionary challenge in coming years, every sign points to its being intensified. We have experienced what man is capable of without God and in defiance of God. Millions in our present mission areas are without God still, and thousands in our churches know Him but imperfectly. We cannot escape the challenge they present. We must meet it and claim from God the power and temper that will enable us to do so. And we must summon all our fellow members to our side so that our churches at home may become truly missionary in purpose.

In God alone as revealed in Christ Jesus is salvation, freedom, unity and peace for mankind, and we need to proclaim this to every man and to work for it with all our strength.

H. L. H.

## GIFT AND SELF-DENIAL WEEK

SUNDAY, 29th OCTOBER, TO SUNDAY, 5th NOVEMBER

AN OCCASION FOR GENEROUS GIVING TO THE POST-WAR OPPORTUNITY



# A VISIT TO LUKOLELA

By W. D. REYNOLDS, B.A., B.D., Congo Field Secretary

*Four months ago, Mr. Alfred Stonelake wrote about the beginnings at Lukolela sixty years ago. Here Mr. Reynolds describes the position to-day.*

WE found a glorious welcome. The entire B.M.S. personnel greeted us on the beach. The missionaries received us affectionately, the scholars sang hymns and the church leaders gave us their hands. We were with colleagues and friends.

We soon found how important an industrial centre Lukolela has become. Numerous saw mills in the near vicinity are working at high pressure. The magnificent trees of the equatorial forest are being exploited to supply the needs of the colony and other African countries. Large numbers of workmen are employed also in the extensive coffee, cocoa and rubber plantations.

And the developments at the mission station have been equally noteworthy. We found a beautiful, well-ordered, well-kept station. The near forest has been cleared and the

light of heaven let in. An excellent church, suitable school premises, good houses for the boarding school girls and boys, and an attractive, well-built missionary bungalow from which one has fine views of the river—these are marked features of the modern Lukolela, largely created and maintained by our colleagues, Mr. and Mrs. West.

BUT all this, however impressive, is only secondary. First in importance to them, as to ourselves, is the missionary service in which they are engaged and this, too, is marked by fine achievements. The importance of interpreting the spirit of missionary service to any Europeans in the districts where missionaries live is sometimes apt to be overlooked. Our Lukolela colleagues are

shining examples of what can be done in that regard. Representatives of Companies, both large and small, all welcome a visit from our friends.

Lukolela is the oldest B.M.S. station in the Upper Congo, but because of its chequered history the work did not develop greatly in the early years. Ten years ago the membership in the whole district stood at 327. To-day it is 910, and in the decade 882 men and women have been baptized, a living testimony to the high service carried on by our friends. The growth of the church has been steady, and the people have been

taught the whole counsel of God and His call has been sounded in the hearts of many to real purpose.

As B.M.S. stations go in Belgian Congo, Lukolela is not large, nor is it the centre of

a far-flung district work like Yakusu, Yalembo or Upoto. The staff is small; there are only two colleagues to carry on all the service there. By their faith, courage and tenacity they have created a fine mission station and built up a sound piece of missionary work.

From its early years in Congo the B.M.S. has sought to establish a chain of stations from the coastal regions into the heart of Africa—from Bembe and San Salvador to Yakusu and Stanleyville. In that long chain Lukolela is a living and an important link as well as a landmark of real historical significance. Lukolela will always worthily maintain its proud tradition as the first centre of gospel light and influence on the whole of the Upper Congo.



VISCOUNT SWINTON AT KINSHASA

Seated: REV. C. E. PUGH; TWO MEMBERS OF STAFF; BRITISH CONSUL-GENERAL; VISCOUNT SWINTON; MAYOR OF LEOPOLDVILLE (Belgian District Commissioner); CAPITAINE GERARD (Belgian Liaison Officer); LIEUT. BUTTERS, R.N.  
Design on Blackboard: Arms of four British West African Colonies.



# FACING THEIR PROBLEMS

By MARGARET H. LANGLEY, M.A., Delhi, India

*This article shows how Indian Christians are affected by their country's political problems, and how perplexities face them. The closing appeal will not go unheeded.*

A GROUP of missionaries and others is engaged in the preparation of a study book to challenge Indians of every caste and creed to a fresh appraisal of conditions in their country and to a recognition of the part they should play in changing them. This has now appeared in tentative form with the title, *India and You*, and is being tried out in certain schools and colleges. The teachers in our Francis High School were introduced to it and decided to take up the subject in the school Literary Club. The Club embraces the whole school, and it is usual for all classes to attend and make some contribution to the programme.

On this occasion, the lower classes contributed songs and poems setting forth suitable patriotic sentiments. Senior girls prepared papers on the makers of India—Gandhi, Tagore and others. Class IX prepared a dialogue which examined the riches of their inheritance and the weaknesses which prevented its full development. They drove home the need for the individual to recognise and take up his responsibilities for the union of all in a common cause. The spiritual issues were clearly set out. This was followed by the singing of "In Christ there is no east or west." Class V dealt with social weaknesses in a realistic little play. In the final scene each girl pledged herself to the service of her country, giving practical effect to her pledge in some gift for famine relief in Bengal.

We have been touched by the school children's response. In two collections we have raised over £10. This sum is little enough, but it is the highest which this school has ever raised for any public cause, and we rejoice in it as the sign of an increased sense of responsibility towards others.

ON the other hand, the fight against personal self-seeking and materialism increases in intensity. In past years we

have been faced by a fatalism which has seemed like an impenetrable barrier. Calamity or good fortune, to the Indian, were matters of fate. Riches or poverty, health or disease, each state was predetermined and irresistible. That attitude will persist so long as 85 per cent. of the people remain illiterate. But in the cities, where Western methods are taking hold, materialism is advancing. Yet I believe that there is presented to us a greater opportunity than ever. Out of the conflict of old and new an intolerable tension has arisen in the hearts of many. They may seek to hide their pain under a show of aggressive nationalism or the pursuit of pleasure, but the signs are ill-concealed. It is given to us to meet their yearning and grief, that it may be resolved by the Eternal Love of God.

YOU are familiar with the aspirations of the major political parties in India—Congress, the Hindu Mahasabha and the Moslem League. You may not have heard of the Indian Christian Association. This is essentially an association of men and women united by their Christian faith, but increasingly it is becoming a political association. In a land where, in all the other main sections of the community, political alignments follow religious, it is but natural that Christians should organise themselves similarly. Social problems strengthen this inclination. To give one example. There are Christian converts in a village. Formerly they used the same well as their neighbours, but by becoming Christians, they broke caste, and they can no longer use the well. So a grant is sought for a new well for Christians.

Again, so long as representation in the Assembly continues on the basis of the communal award, Christians must feel themselves in need of some political organisation. The burning question for many Christians to-day



is how as a small minority they may best safeguard their political rights. Others think that, since so small a body can never in isolation wield sufficient power to influence the course of political events, it should be willing to dissolve itself, and join forces with one or other of the other political parties. Would it not be preferable to work as a leaven through the whole community? But if so, with which should it ally itself? Does not the close associa-



EXPECTANT FACES IN INDIA

tion of religion and politics prevent this, and is it not better that Christians, like the prophets, should stand apart from others to proclaim their message?

I suggest no solution of this problem. What I ask is that the churches at home should be mindful of the difficulties in which Indian Christians find themselves, and that they should pray that they may be guided into those paths which God, in His providence, has prepared for them.

## A BEGINNER'S EXPERIENCES

By JOY RIGDEN GREEN, M.B., Ch.B., Berhampur, India

*Dr. Green sailed for India last year and was appointed to Berhampur Hospital. Here is an account of her reaction to the work there.*

THE best time to go round the hospital is at night, and I invite you to come with me on my tour at 9.30 p.m. I cross over the little path from our bungalow to the hospital and first visit the maternity ward. It may be peaceful, though more often it is noisy with the cries of wee hungry babies and the chatter of mothers and their relatives. Each patient is officially allowed to have one relative, but this is difficult to put into practice, for there are generally several in addition to other small children who cannot be left at home.

As we enter the ward care has to be taken that we do not tread on any sleeping relatives, as they lie anywhere on the floor and under the beds. The babies have nice cots beside their mothers' beds, but it is necessary to make sure that the mothers do not have them in bed with them. If there is no special case to see, we go into the surgical ward. There again we find sleeping relatives everywhere. Most lie down just as they are on the

stone floor, though some may bring a blanket with them.

From the surgical ward we proceed to the medical ward, which is separate from the rest of the hospital. This is always crowded, and its verandas are full, too. We have so many patients suffering from malaria, dysentery, kidney disease, heart trouble, anæmia and general malnutrition. The children's ward is next to the medical ward. Here the walls are covered with several brightly-coloured pictures of Bible stories, and above the cots are the names of the home churches which are linked to them. This ward also is always very overcrowded, and we have plans for a new one when we can get the money to build it. If a small child or baby is ill, the mother has to come in to stay as well, and we have great difficulty at night in persuading the mothers to sleep on the floor and to leave the children in the cots. They prefer either to take the children out and let them sleep on the



floor with them even if they are very ill with a high temperature, or else they will try to get into the cots themselves. The night nurse has a busy time trying to control these mothers and keep them out of the cots.

IT is amusing to find how all the patients like having injections. They don't mind how many pricks are given them. Often when I tell the patient and her relatives that an operation is necessary to remove a tumour, they reply, "Oh, not cutting, just a needle instead." They find it difficult to believe that an injection cannot remove a large tumour

and often take the patient away without any treatment.

The surgical ward has some interesting patients. One is a small girl called Bargi, about five years old, with a very bad heart, who has never walked. The nurses teach her hymns, and it is pleasant to hear her singing "Jesus loves me" in Oriya. In the next bed is a very old Hindu holy woman. She has come in with an injury to her hip, and is quite a friendly person. In the two beds opposite are two Christian women whom I often find telling stories from the New Testament to little Bargi, and the old Hindu woman is listening, too.

## OUR HOME CHURCH PRAYS

By EDITH E. GLENESK, Bolobo, Middle Congo

PRAYER is one of God's greatest gifts to man. It is the mightiest weapon we can wield. It is the most vital power placed at our disposal. It is a most wonderful wireless communication between heaven and earth because it can be used anywhere and at any time.

Some time ago we were feeling distressed and discouraged. The workmen and natives generally had grown dissatisfied and had begun to grumble at the high prices of everything. The deacons asked for pay books as they wanted some remuneration for service rendered on behalf of the church. The boarding school boys went on strike to get more food money. We had never had a strike! They said, "This is the way other people do it to get what they want." As a result the boys became trying and disobedient and the girls were naughty. Even the Bible Class girls seemed indifferent to the great message of Redeeming Love. All were in search of earthly gain, dress and adornment.

Throughout this time we felt very much cut off. Mails were, and still are, few and far between.

Then quite unexpectedly a very large mail arrived one day. What a thrill it was to us to receive such a large bundle of letters and papers, much delayed though many were.

Our home letters were particularly interesting. They were full of news of and events at our home church. They told of the appointment of a new pastor and of an earnestness and revived missionary zeal manifested in many ways. As we perused one letter after another, we were encouraged to read: "He and his wife, who was a missionary herself, are both very interested in you and delighted they have missionaries on the membership roll." The letters went on to tell of how they are praying for us and how at each weekly prayer meeting those present are reminded to pray for their missionaries.



A HOUSE OF PRAYER IN INDIA

OUR Home Church Prays! How the thought inspired, cheered and gave us new hope to carry on. They always prayed—we knew that—but to read about it filled our hearts with abounding gratitude. It was like a ray of sunshine



piercing a dark cloud. Since then many a day has been brightened by the remembrance that Our Home Church Prays. We rejoiced and are rejoicing still.

What a great blessing to anyone far from home to know this, for there are times of disappointment and depression caused by indifferences, times of severe testing when those we trusted fail us, and times of overwhelming sadness when loved ones have passed away. Then the thought comes on heavenly wings: The Home Church Prays. When in joy and gladness, when all around us is fair, when the showers of blessing come, when the penitent seek the Saviour and a great

multitude of redeemed people rejoice the heart, is it not because The Home Church Prays?

Remember those who keep the Royal Banner of Salvation flying in the dark corners of the earth. Time spent with God on behalf of them and their work makes you a sharer, one in co-operation with them. You are giving a great contribution to the Master's work.

We pray for you. So let us pray together, because the spirit of worldliness and indifference will be swept away with the dawn of the morn of peace and we will rejoice in Victory for the world and Victory for the cause of Christ.

## A DESPATCH FROM SHENSI

*Mr. George Young's latest letter is, as usual, descriptive of the many activities of our Sianfu work. In giving this synopsis we endorse his request for thanksgiving and prayer.*

1. *Among Students.*—A worship service to attract the student community has been started, with special singing and music and good preaching. About fifty students attend.

2. *Summer School.*—Held in the mountains twenty miles from Sianfu, this was attended by sixty students from eight secondary schools. Two students made their decision for Christ and others began to study the Gospels.

3. *The Government Middle Schools.*—Two schools are visited each month on the invitation of Mr. Wang, a teacher. Six years ago this man attended our Bible classes, became a Christian and took a teacher's training course. C.I.M. missionaries helped him in his Christian life; 500 of 1,200 students and military cadets come to monthly services. On Christmas Day seventeen students and two cadets were baptised by Pastor Chang and received into his church.

4. *Bible Teaching Missions.*—A hunger for the Word of God is shown in invitations to give Bible instruction. Mr. Young has given Bible readings at a summer conference of the C.I.M. Scandinavian Mission in Sianfu, the B.M.S. Church in Sanyuan and the Swedish Mission at Tali. Hundreds have been helped.

5. *Church Assemblies.*—Sianfu and district autumn and spring gatherings were times of blessing. "The most impressive service was the baptismal service, when twenty-five in the autumn and thirty-five in the spring confessed Christ. Some were farmers and

hard-working mothers from the villages; most were young men and women from the cities; a dozen were students from mission schools; two lady doctors and some ex-patients from our hospital; others were merchants and officials from the city and east suburb; eight were young men from our Bible classes. It was an inspiring sight to see how happy these new disciples were as they confessed Christ in baptism.

6. *Christian Fellowship.*—This has celebrated its tenth anniversary, with Bishop Shen, an outstanding leader in the Chinese Church, a man of apostolic vision and power, as speaker. A Christian Endeavour Society has been formed, and lantern lectures given fortnightly to attract outsiders.

7. *Bible Classes.*—More have been begun to meet the demand. Three meet each week at 6 A.M. for clerks of the Farmers' Bank, Post Office and Telegraph, and are led by Mr. Madge. Besides Bible study the members are taught to sing and worship.

8. *Bible Training Institute.*—An autumn course of a month and a spring course of five weeks included the study of Jeremiah, Exodus, Luke, Romans, Early Church problems, and Life and Function of the Church To-day. Singing was also taught. "At the final day the students subscribed \$800 and invited the teachers to tea and cakes."

9. *Theological Course.*—This has been formed to train likely young men for the ministry. Of its seven students two are teachers, three are officials including the commissioner of Public Health in Shensi provincial government, one is a doctor and one an agent for the Standard Oil Company. "It is a joy to teach such men who have gone beyond the alphabet stage and are able to receive the deep things of God."



# FROM MANY QUARTERS

## DR. WILLIAMSON IN CONGO

RECENT letters from Dr. Williamson (who should be home by the time this appears) deal with his visits to our upper river stations—Yakusu, Yalembe and Upoto—and to many sub-stations and villages in the districts. Dr. Williamson says:

"One of the things that has surprised me most on this tour is the enormous number of villages where we have schools. There are 581 in the Yakusu area alone, with 770 teachers. It is difficult to imagine what this means without actually travelling over the ground and seeing how thickly the villages lie and what a large place the B.M.S. has in the educational life of the whole district.

"AT several places in the Yakusu area we had meetings of school children and the local Christians, many of whom had been excused State work for the occasion. It was most touching to note the warmth and cordiality of their welcome, and this represents a striking tribute to the work of our missionaries.

"AT Yalikina, a sub-station of Yakusu, we found the schools flourishing and everything humanly possible being done to develop church life. About 250 grown boys and girls lined up for an address of welcome, and I was impressed by their smart appearance. I addressed the teachers and church leaders from the district, who pressed strong appeals for more generous financial assistance.

"LIGASA is a beautifully situated sub-station of Yalembe carved out of the forest. We had a baptismal service early on Sunday morning, walking first down to the river through a jungle path and then witnessing the ceremony in the most picturesque surroundings. Six women and two men were baptised. All Sunday was occupied with services, the group meetings in the afternoons on the lawns under wide spreading trees being most interesting. I took a group of some eighty village teacher-evangelists, allowing questions and discussion at the end. The *chef-de-secteur* made an all-out effort to assure us of the value of our work and their hopes

that we might send more missionaries to the area.

"AT Yalembe we had splendid meetings with the local Christians and made several visits to outposts and to the proposed site of the up-river Institute. Local chiefs and district folk came in to appeal for medical work to be established at Yalembe, with a hospital and a doctor. We shared in a Communion service attended by about 450. I spoke to some of the 120 teacher-evangelists."

DR. WILLIAMSON speaks of his many contacts with Belgian State officials and Trading Company directors, many of whom have facilitated his visits and all of whom speak in high appreciation of B.M.S. work. The Rev. W. D. Reynolds, B.A., B.D., Field Secretary, has accompanied Dr. Williamson on this tour.



SUNSET FROM THE RIVER CONGO

## A Matter for Concern in Congo

ALTHOUGH the number of inquirers (1,500) is maintained, the proportion of old illiterate people to the younger educated generation is continually increasing. We can explain it. The tinsel qualities of commercial civilisation, the social advantages

of a little education, all make their appeal to the young African, but the need for constancy and perseverance, in the face of very special and insidious sexual temptations, are often stumbling blocks to the eager impatience of the majority.

## And a Request

ADDED to this is the fact that the moral and spiritual demands of the Roman Catholic Church are not as high as our own, and consequently many get the idea that the Roman Catholic Church is the easy way into the Kingdom of Heaven. Again, explanation is no solution to this problem, and we ask you to pray that we and our native workers may be given grace to deal with this situation. We are neither down-hearted nor discouraged. We know that our work is not in vain in the Lord, and we have always the encouragement of our statistics. But we should not be doing our duty to you if we were to present a picture that had no shadows.

E. M. and J. E. YOUNG, Yalikina, Congo



## FROM MANY QUARTERS

### Lingala New Testament

THE Rev. W. A. Deans, Protestant Chaplain, Belgian Colonial Troops, Middle East Forces, writes to the British and Foreign Bible Society acknowledging a consignment of Lingala New Testaments. "These have been a great spiritual encouragement to our Belgian Congo troops serving in the Middle East, and they are being eagerly purchased. The new version is precisely what is required, as Lingala is the official military language for the Belgian Congo troops. You have ministered to the spiritual welfare of many hundreds and contributed greatly to the spiritual progress of sorely-tempted and tried Africans who are participating in a white man's work."

The Lingala version is the work of the Rev. Malcolm Guthrie, B.Sc., formerly of our Congo Mission.

### A New Missionary in Congo

LAST January Miss Eileen Motley had her first experience of Kibokolo, Portuguese Congo. She says: "We were in Kibokolo at the time of the World Week of Prayer, and it was a thrill to hear the prayers of Christian men and women there, joining in intercession not only for their own country-folk, but for men and women in war-ridden Europe, famine-stricken India and China, and throughout the world. Yet less than fifty years ago there was to be seen there 'heathenism at its worst.'"

### Rev. I. N. Sarkar

NEWS has been received of the death of the Rev. I. N. Sarkar at Barisal on August 6th. Mr. Sarkar was appointed on the missionary staff in 1921 and worked first at Barisal until 1933, when he was transferred to Khulna. He made a most valuable contribution to the life and work of the Church in Bengal, and his opinion and judgment could always be relied upon. He will be greatly missed. Much sympathy will be felt for his widow.

## PRAYER CALENDAR, 1945

LAST year, although we printed an extremely large edition of the Prayer Calendar, hundreds of friends were unable to secure a copy.

In spite of production delays, it is hoped that the Calendar for 1945 will be ready in December. We shall be issuing the pad as usual, with topics for prayer for every day in the year, and the picture part portrays an incident in the life of our famous missionary, Dr. Timothy Richard, the centenary of whose birth falls next year.

Confident of a still wider call for the Calendar we have been able to print a thousand more copies than we had last year.

Your order should be made at once through the Magazine Secretary of your church, who will get you a copy for 2s., which includes the Purchase Tax. If ordered direct from the Carey Press at 93/5, Gloucester Place, London, W.1, 2d. must be added for the postage.

**The Mission House is 93-95, Gloucester Place, London, W.1**

Printed by WYMAN & SONS LTD., New Street Square, London, E.C.4, Reading and Fakenham, and published by THE CAREY PRESS, 19, Furnival Street, E.C.4.

## FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

*First Week.*—Our responsibility in *Brittany*. Pray for Breton workers and members with whom no contact has hitherto been possible since 1940, and for the re-establishment of right relations. Pray for *Italy*, where our former work is under the direction of the Southern Baptist Convention of the United States. Remember all Protestant Missions, churches, workers and members in days of reconstruction.

*Second Week.*—The *Baptist World Alliance* in its vast, exacting and lengthy tasks of re-establishment of relations broken by the war, and its calls for ameliorative and evangelistic work. Fellow Baptists in the Dominions and Colonies.

*Third Week.*—*Secretaries* and assistant secretaries at headquarters that in directing the affairs of the Society, they may know the abiding guidance and power of the Holy Spirit.

*Fourth Week.*—Our *Home Departments* in their presentation of the missionary appeal to the churches; missionaries on deputation work. The *Bible Translation and Literature Auxiliary* and kindred societies.

### Miss Winifred Warr

THE appointment of Miss Winifred Warr as Editorial Secretary for the junior publications of the United Council for Missionary Education is well deserved, but it will leave a gap in our headquarters staff that will be hard to fill. Miss Warr has served for many years in the Young People's Department and is well known in summer schools and other circles. Her series of "practical" books have been widely used in our own and other denominations and in the educational world. She will be surrounded by the good wishes of many as she assumes her new post.

### Removal Sale

OUR removal offers a good opportunity to Sunday school teachers and others to secure slightly shop-soiled copies of Missionary and General Religious books and booklets. We cannot send list of titles, but you will be well pleased with the "Half-a-Crown" parcel we are offering. Send postal order for 2s. 6d. to the Manager, The Carey Press, 93/5, Gloucester Place, Baker Street, London, W.1.

## ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses: *General Fund*:—A Thankoffering to God, £6; "Afric," Congo, 10s.; The Lord's Tenth, 13s. *China Relief*:—Anonymous, 5s.; Lifeline, 10s.; A *Missionary Herald* Reader, a Thankoffering, 10s. *Indian Famine*:—A *Missionary Herald* Reader, 10s. *New Headquarters' Thanksgiving Fund*:—A Brighton Baptist, 10s.; M., £1.

### Arrival

—Miss M. K. M. Chaplin, from Ntondo.

### Birth

21st September, at Llandrindod Wells, to Mr. and Mrs. L. H. Moore, of Pimu, a son—Martin Harwood.

### Death

6th August, at Barisal, Rev. I. N. Sarkar.





## OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

## PLAYING IN THE STREETS

## THE CITY OF TRUTH



PALWAL MEN'S HOSPITAL STAFF

AT Port Talbot, when the black-out ended and the street lamps were lighted again, the children greeted them with singing and dancing. Around each lamp-post, youngsters, who had never seen such lights before, formed inner and outer rings and danced with exuberance of delight, and sang out their little hearts. It must have seemed as if the prophecy of Zechariah viii. 5 was being fulfilled: "And the streets of the city shall be full of boys and girls at play." This was their way of greeting the light. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." (Matthew iv. 16.)

WHEN we remember that Zechariah precedes his words about children with a graphic picture of old men and old women also dwelling in the streets of Jerusalem, "each with staff in hand, so old are they," may we not feel that here is yet another happy description of the Christian ideal for the peoples of the Mission Field? Zechariah's vision is religious, for he cries: "Thus saith the Lord"; and it is only as Jerusalem becomes "a city of truth" and the mountain becomes "the holy mountain" that old and young will enjoy peace and security, and there will be the sound of happy laughter from the children, and the spectacle of serene old age. It was for the children's sake that Carey went to India, Timothy Richard to China, Comber to Congo, and Knibb to Jamaica.

## "SUFFER LITTLE CHILDREN . . ."

IT is the tragedy of the children in stricken Europe and the occupied Far East that brings home the poignancy and horror of our modern situation. We have failed to make a world fit for children to live in. Let our Christmas resolution be "to increase the joy of little children," and to rescue them from darkness and from fear, to champion them against their oppressors, to win for them decent homes and real educational opportunity, and, above all, as the basis and secret, to seek to bring them to the One who asked, in the face of opposition, that they should be allowed to come to Him. J. B. MIDDLEBROOK

## MAKE CHRISTMAS A BOOK FESTIVAL

The Carey Press is ready to help you in selecting appropriate CHRISTMAS GIFTS. Consult the list on pages 103-4, and



# CHRISTMAS DAY AT KINSHASA

By CHARLES E. PUGH

*This account of Christmas in the capital of Belgian Congo is of interest because it describes the share taken in the celebrations by British service men and civilians as well as the natives.*

DAWN is heralded by the lovely liquid notes of songbirds nestling in the trees of the Mission compound. Presently other melodies are heard. The station resounds with Christmas hymns in two languages, sung to the glorious old tunes with all their hallowed memories. As the silver of the eastern sky brightens into gold the forms of the "boys" attached to the various households are seen on the pathways. They are going eagerly to discover what gifts for them will be found in the places which long-established custom never leaves empty on Christmas morn.

These self-same "boys" are soon speeding hither and thither, carrying to the mission bungalows, the mission hostel, and to the homes of British and Continental residents, the gifts which friends rejoice to send to one another at Christmastide. Giving is in the air! Well the bearers of the gaily-decorated packages know that each one is given because this is the Birthday of Jesus, the day when God's greatest gift was bestowed.

This is a day of memorable services. By 8 a.m. the larger of the two B.M.S. school-chapels in the Native City is crowded. Indeed, the great congregation overflows until the open doorways and vacant spaces beyond are filled with those eager to share in the worship. The two sections of Mission adherents—the Lower River and the Upper River peoples—unite for this service. It is conducted in the Ki-Kongo and Lingala languages which enable all to share in every part of it. But though these two languages suffice for that

purpose, a survey of the congregation reveals that no fewer than *forty-three* tribes are represented, each with its own particular form of speech! Joy irradiates the faces of the worshippers as they sing the great Christmas hymns of the Christian Church. The presence of the Holy Spirit can be felt brooding over the assembly as prayers are offered—thanksgivings to God for His Unspeakable Gift. The reading of the story of the Wondrous Birth and the addresses which emphasise the claim which the Saviour of the World has upon all men of whatever race or clime, leave impressions which will long abide upon the minds of the hearers. There are those listening who this glad Christmas Day will definitely give themselves to Him Who so certainly gave Himself for them.

AT 11 a.m. the Annual Carol Service at the B.M.S. Church in the European Quarter is held. It is attended by Europeans and English-speaking British West Africans. Outside the building there is everything to remind one of tropical Africa at the height of the hot season. Within, the decorated Church transports one to Britain when a real old-fashioned Christmas is being experienced; snow and frost reigning supreme, with gay berried "holly" that gives the Yuletide touch.



KINSHASA CHRISTMAS PARTY

The members of this congregation sing the Christmas hymns with an enthusiasm which reveals how much their thoughts are of home this day. The old carols are also included—*The First Nowell*, *Good*



*King Wenceslas, God Rest You Merry, Gentlemen, Gloria in Excelsis Deo*, and others, including one in the Ewe language of the Gold Coast sung by the B.M.S. British West Africans' choir.

It is becoming a pleasing tradition that at this Carol Service the Scripture Lessons are read year by year by the British Consul General. Another annual custom is that the offertory, which is always a most generous one, is devoted to the funds of Dr. Barnardo's Homes. This service has a very secure place in the hearts of the British community in Kinshasa. "It wouldn't be Christmas without it!"

Another institution on Christmas Day at Kinshasa is the B.M.S. Christmas Party. It has been an annual event for many years. To this the missionaries invite British residents in the capital. In recent years it has been their joy to welcome some from overseas whom war conditions have made temporary residents—both military and civil. The menu keeps as closely as possible to that of a Christmas dinner at home. On rare occasions even turkey has figured upon it. (A few days before Christmas Day, 1943,

a python most inconsiderately swallowed whole the fine goose which had been fattened for the feast!) After dinner guests and the Mission staff give themselves up to a time of most joyous merriment—playing again the games they loved when they were very young. All in all this Kinshasa B.M.S. Christmas Party is as much like one at home as can be imagined—allowing for the tropical setting—and it exercises year by year a very fine ministry.

AS the brief tropical twilight deepens so swiftly into darkness, a pair of the sweetest of all the song birds join in their evensong duet; his notes low and mellow, hers soaring and sweet.\* This Christmas Day began with melody in the world of nature at Kinshasa; so it ends.

Upon the quietude of that Silent Night at Bethlehem there came the sound of Heavenly harmony as the angel host sang praises to the Most High. The angels went back to Heaven, but the Little Child remained.

\* NOTE.—*In Central and Southern Africa pairs of birds of certain species habitually sing together.*

## THE FESTIVAL IN NORTH INDIA

By EDNA THROUP, S.R.N., Palwal, India

*Miss Throup tells how Christmas is observed in the Men's Hospital, Palwal, where she has worked since 1931.*

FOR many days before Christmas the nurses can be seen happily occupied in making paper decorations with which to decorate their rooms, and in preparing special food for handing round to friends and relations on Christmas Day. These latter include several kinds of sweet and savoury dishes, some rather English-looking pastries filled with coconut instead of jam, or with currants and raisins, while the savoury ones contain minced meat, onion or potato and plenty of hot peppers. From the local bazar they buy ground nuts, Indian sweets, oranges and bananas, and for their Christmas dinner, rice-meat and potatoes.

Christmas is also a time for new clothes. Almost without exception every Indian Christian wears something new

on Christmas Day. The women and girls array themselves in saris of pink, blue, green or white cotton or silk, with shawls of darker colours which they drape round their shoulders. The men and boys wear coat, trousers and shirt similar to those worn by men in Britain, only the shirt is usually worn outside the trousers, and it may or may not have a collar and tie.

EARLY on Christmas morning nurses and schoolgirls can be heard singing carols which have been translated into Urdu. "Christians awake," and "O come, all ye faithful" are among the favourites. The Palwal band (non-Christian) makes its way to the mission bungalows and institutions to play "Home



sweet home " or "It's a long way to Tipperary." These, along with two or three others, are the only tunes known to the band, and they are played on every special occasion throughout the year!

We greet each other with the words, "*Baradin Mubarak ho*" ("May the great day be blessed"), and with a hearty handshake, offer our gifts—

a pair of socks or a few handkerchiefs for the married nurses, a towel, pillow-case or pullover for their wives, and perhaps a purse for the younger male nurses.

For several days beforehand at our ward services we have been talking to our Hindu and Mohammedan patients about the meaning of the Festival. The conception of its being a birthday conveys nothing to them. Even when they are asked their ages they will give a vague answer such as, "Oh, I'm between twenty and twenty-five years." As for the exact date and day on which they were born, they have never thought of such a thing! But they have come to know something of the gift of love in service while they are experiencing the ministry of healing in hospital.

**P**ATIENTS on Christmas morning need the same care and attention as on any other morning, and much has to be attended to before we go to church for the service at eleven o'clock. This



PALWAL MEN'S HOSPITAL : STAFF, PATIENTS AND RELATIVES

service is conducted in Urdu, and all patients well enough to do so may attend it. During the afternoon, boys from the Palwal B.M.S. hostel, who are mostly sons of village Christians, come to the hospital to sing carols and either to tell or dramatise the Christmas story. Their efforts are greatly appreciated, for they have a way with

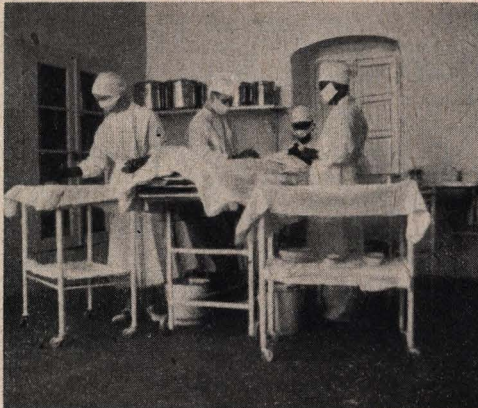
them which makes the scenes "live."

The day ends with a lantern service in the ward. Patients and their relatives and friends, as well as a crowd of men and boys from nearby houses, are to be found either on beds or sitting on forms, or squatting on the floor.

When all is ready the lights from the kerosine oil lamp are dimmed. Each nurse introduces in turn a verse of a Christmas hymn which all assembled repeat and sing together. At the same time an appropriate picture is shown on the screen. This method has to be adopted because most of our patients are village peasants and form a small

part of the many million men and boys in India who as yet can neither read nor write.

Our pastor offers prayer. Visitors and friends slip away home, and patients are made comfortable for the night. As once more we dim the lights, we offer a prayer for India, that Peace and Goodwill may be her happy portion.



PALWAL : OPERATING THEATRE



# CHRISTMAS IN CHINA

By WINIFRED GUNN, S.R.N., Sianfu, Shensi

*In Mission Hospitals, as at home, Christmas is marked by gifts and festivals and by remembrance of the significance of the day. Here we have a glimpse of doings in war-scarred Sianfu.*

IT is Christmas Eve and a bitterly cold frosty night with the temperature well below zero. A brilliant moon is shining, and the courtyard of the Baptist Mission Hospital in Sianfu is as light as day. All the wards are in darkness and the patients are asleep.

Suddenly the silence is broken by the chatter of a group of young men and women nurses as they approach the hospital. Each carries a tiny lantern, and their quiet conversation is interspersed with suppressed laughter. They are going to sing carols to the patients. At their leader's signal they file into the hospital, and soon the sweet strains of our old familiar carols sound through the wards. The tunes are known to us, though the Chinese words sound strange. But to patients both are new, and they listen with wonder. What is the meaning of this haunting or resonant music, so sweet and yet so strange?

The patients may be Mohammedans, Buddhists or Confucianists, and they all ask, "What do these songs mean?" And they are told, "They are songs to celebrate the birth of our Lord Jesus Christ Who died to save you and us."

"To save me," they reply.

Gradually the music grows fainter and fainter as the choir files out, and the wards are once more wrapped in silence.

CHRISTMAS Day. There are sounds of hustle and bustle in the wards. But everyone looks happy, for Christmas Day is the patients' day.

First comes a service in the hospital chapel. Every patient who can get out of bed is taken to this. The leadership is usually in the hands of a senior Chinese doctor. More Christmas hymns are sung and the old story is told once again. Christmas dinner follows, with no turkey and plum pudding, however, but with their Chinese equivalents. How the bowls

are emptied and refilled time and time again!

Santa Claus visits the wards in the afternoon with a present for each patient. In peace days every patient used to receive a special gift from the Wants' boxes sent from home. But lately it has been a Gospel and a

packet of nuts and oranges. They are received with deep gratitude and with amazement that Santa Claus remembers every patient.

The evening is occupied with games for all who are able to play. Then the day comes to its end with everyone tired out, but full of happiness. The patients prepare for sleep once again, and as they lie, they think and ponder about the events of the day and about the Christmas story they have heard. Christ is born!



CHINESE KINDERGARTEN

## NOMINATIONS FOR GENERAL COMMITTEE

EACH Association, Missionary Auxiliary, contributing church and subscriber, is entitled to make nominations for the General Committee of the Society for 1945-6. Such

nominations should reach the Home Secretary, the Rev. J. B. Middlebrook, M.A., 93-95, Gloucester Place, London, W.1, not later than January 31st next.



# MY FIRST CHRISTMAS IN CONGO

By WINIFRED M. BROWNE, S.R.N., Yakusu

*This description of the lighter side of Christmas celebrations conveys its own message of the difference the Gospel has made in lives that were once pagan.*

**W**HAT was that? As I rubbed sleepy eyes on my first Christmas morning in Congo, the drum boomed, and almost simultaneously I heard strains of carol singing outside my window. Our group of *infirmiers* (male nurses) had arrived first, at 5 a.m., to greet us with their carols. Scarcely had they moved to another missionary's house, when the schoolboys came, then the printers, and so on until we had listened to no less than eight groups singing in different languages.

Soon the church bells rang, and many hastened to "come and worship Christ, the new-born King." The tiny tots sang a delightful little carol, and a talk was given on the very first Christmas.

Then there was great excitement as the boys and girls, and men and women of the station, came hurrying to a big hall for their Christmas presents. At one end of a long table they received a money gift, and then their faces lit up as each was given a dried fish, some salt and rice. Some put the food into their aprons, others had borrowed cloths, some had even removed their shirts for the purpose; yet others had brought old tins or basins. The missionaries wondered if their own kitchen shelves were notably bare that day! Lofanga, an *infirmier*, rushed in at the last minute, panting and perspiring, and his expression was really comic as he thought he might be too late to receive his ration! At length everyone was served, and away they went to cook and feast in their houses, which were gaily decorated with palm fronds, flowers and red berries from the forest.

**B**UT that was not by any means the only Christmas celebration. Two days earlier the football field witnessed strange doings. From all the surrounding villages and from every part of the station, people came in crowds. The sun beat down on our sun-helmets and glistened on naked black bodies. The infants' percussion band struck up a tune, and along tripped twelve little black boys and girls, clad in gaily-coloured skirts of crinkly paper, singing songs of all the good things the "Bee-Em-Esee" had brought, while the tiny drummer proudly beat with great

gusto. The very tiny tots thrilled us with action songs of things they did each day—washing, dressing, sweeping. Then came "The frog he went a-woo-ing," and little Luta, playing the part of the rat, thrust her fist into the



BABY CORNER AT YAKUSU

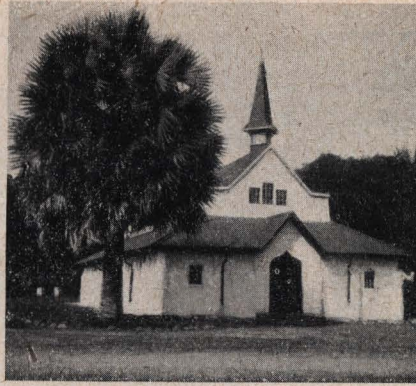
pot of food, quite unconcerned about the crowds, scooped up a handful of rice and ate it with great relish! I wish you could have seen the "Pied Piper of Hamelin," and the horror on the faces of these serious young citizens as a mother showed them her baby and told how the terrible rats had eaten its fingers and toes—a thing which really does happen sometimes in Congo! Older girls gave a display of wand-drill, marching, exercises and pretty old English country dancing.

The boys took us back through the years to the founding of Yakusu. The great explorer, Stanley, passed down the mighty Congo in his canoe. An exciting scene followed when a brave little ten-year-old valiantly drummed out a warning, as Arab slave-traders swooped down



on Yakusu, burning houses and carrying off slaves. They acted with great feeling the scene of George Grenfell leaving Harry White there alone, in the midst of hostile people, not knowing a word of their language, and of the stealing of all his goods and food during the first night.

A quieter interlude came as everybody went to the church for the distribution of prizes and certificates for the year's work.



KINSHASA CHURCH WHERE CHRISTMAS SERVICE IS HELD (See page 90)

THE afternoon brought fresh fun. A tree, stripped of its branches and bark, and rubbed with palm oil, was stuck in the ground. At the top were parcels containing old shoes, disused clothing, etc. One by one the boys tried to climb the pole to secure a prize. For the first hour none reached the top, though many climbed a good way up before losing their grip and sliding ignominiously to the ground! Great was the joy of the first boy to succeed, and,

having felt all the parcels, he chose the largest. Throwing it down, he slid to the ground. At once all the other children ran after him as he tried to open it, and you should have heard their shouts when he discovered that it contained a pair of shoes. Of course, they were many sizes too large for him, but what did that matter! They were shoes, and soon he was proudly wear-

ing them. Later, we saw to our surprise a little chap clad in a pair of pyjamas which would have fitted a grown man! He had tied them up just below the armpits and was strutting about like a peacock! The older boys meanwhile enjoyed a game of football.

And so our boys and girls enjoyed their festivities. No shadow of the witch-doctor hung menacingly over them, no fear of evil spirits detracted from their mirth, no palm wine carousals spoil the day. Their happiness was unshadowed because the message you have sent had freed them from all evil and fear.

## CHRISTMAS DAY IN CEYLON

By FLORENCE RADLEY

*The great festival is observed in Ceylon. Mrs. Radley, a member of our Ceylon Mission from 1911-1944, describes the joy it brings to the Christian community.*

6 A.M. Crackers are popping around the bungalow. We hop out of bed, but there's no frost, no snow, not even a chilly drizzle. The sun is rising in a pink sky, deepening into flame and scarlet. There is a freshness in the air, for we are twelve hundred feet up, on a hillside. Very soon there is a stir, and a cheerful voice calls "A Happy Christmas."

Here is Father Christmas and, with a hopeful-looking sack, he jumps into a waiting car. Down the hill we stop outside "The Baptist Orphanage." Father Christmas sounds his horn to announce his arrival, and ten excited young people come running out to greet

him. What admiration of his red robe, what surprise at his aged appearance, what questioning as to where he has come from! This is the first time some of these girls have seen "Christmas Father," as they call him, and the tiniest is a little afraid. "What's in that sack?" "Is there something for me?" These are some of the questions asked. So, with much fun and laughter and chatter, the presents (some of them sent by children of Baptist Sunday Schools in Britain) are dispensed, and many are the loud and repeated "Thank you's"—Nanda, the children's foster-mother and her helper not being forgotten.



## CHRISTMAS DAY IN CEYLON

Back to the Mission bungalow. Here, someone has been busy, and breakfast is ready. After the meal, Father Christmas and his party gather round a goodly pile of parcels, small and big, and as they are distributed, and

paper and string dispensed with, many expressions of surprise and pleasure are heard. Servants are called to receive their share, and it is a happy party indeed.

**B**UT Christmas morning service is at nine o'clock, and some of the friends are going to join a little band of Christians meeting in a room on the roadside in a village about twenty-two miles away, so, leaving parcels and presents, they set off by car, while others prepare for the service in the church at Matale.

At the village, the service has already begun when the visitors arrive, and the few worshippers in the bare-looking room, with a few forms and a table as the only furnishings, are singing the favourite Christmas hymn, "Hark, the herald angels sing." A few non-Christians stand around the open doorway as the message is given, and although they do not join in the worship of the Babe of Bethlehem, and though to some of those present the language is unintelligible, the joy of Christmastide pervades the gathering.

The church at Matale is full. Many unable to attend the regular Sunday service on account of their having long distances to travel, are present this morning. All



CEYLON: ORPHANS TO WHOM CHRISTMAS BRINGS JOY

hymns are sung and the Christmas story is read in two languages—Sinhalese and English—and there is a short address in each, so that all present can participate fully in the gladdest service of the year. At the close, the old,

old wish "A Happy Christmas" passes from lip to lip, and though there are no church bells to ring out merry chimes, joy-bells ring in every heart.

In the early afternoon, there is a party at the Orphanage. Each little inmate has invited a guest. They have been busy with paper decorations. There is a tree, gaily decked with small parcels, coloured glass balls, tinsel, and packets of sweets—for the children of the Orphanage are sharing their Christmas joys with others. So together they play games, drink tea and eat cakes and sweetmeats, and soon Father Christmas arrives again. Our little family sing some Christmas carols, and a few words about the meaning of Christmas and the most wondrous Gift of all are said.

**W**HEN the little ones are dreaming of "Christmas Father," the older folk make merry. Thoughts turn to loved ones far away, and we picture them gathered round cosy firesides and remember them with affection. We pass a happy hour or two in games which make us feel young again, and as the day draws to its close, lift our hearts in adoration and praise to Him Who came to dwell among men on the first Christmas morn.

### THE ANNUAL UNITED MEETING FOR PRAYER FOR MISSIONS will be held in . . .

KINGSGATE BAPTIST CHURCH, SOUTHAMPTON ROW, LONDON,

on MONDAY, 1st JANUARY, 1945, at 11.30 a.m.

The Rev. H. D. HOOPER, M.A., Secretary of the Church Missionary Society, will preside and give the Address.



# THROUGH THE FIRE

By D. A. MCGAVRAN, India

THE baby had been born two weeks before, but infection had set in and she was dying. The woman, after ten days of malaria following the ordeal of childbirth, was very weak. The man and woman lived in a hostile village which had only two Christian families, but they had been planning for six weeks to become Christians. Now they had called the missionary. He had come and was sitting on the edge of the filthy bed feeling the pulse of the baby, debating within himself whether in that village, under those circumstances, it would be better to let the baptism of the parents take place the next day after the death of the child.

Suddenly the grandfather appeared in the door, a huge old man. In his hand he carried a heavy bamboo staff bound with brass at one end. "Get out of this house, white man!" he shouted, trembling with anger. "Get out of this house before I kill you! You have baptized my oldest daughter,

and my other son, and now you are proposing to baptize this, my only remaining son, and his wife and son. You have destroyed my house. Get out, I tell you!"

The missionary looked up. "Listen, old man," he said. "Your little granddaughter is sick, very sick. I am seeing what can be done. You don't want her to die, do you?"

"Let her die!" roared the old man furiously. "You have as good as killed me. My remaining son becomes a Christian. Where shall I eat? I can't eat food cooked by a Christian. I don't care if you are a white man. To-day one or the other of us is going to die. Get out of my house, I tell you!"

BY this time fifty people from the village huts had gathered round and were looking on with open animosity written on their faces.

"I am here at your son's request," said the missionary. "He called me. He has made provision so that you will not have to defile yourself by living with a Christian. He has taken your leaky old cattle shed and put a dividing wall of bean sticks in it, and will live in there with your oxen. So you can have this house all to yourself."

"Is that so?" shouted the grandfather. "I'll soon teach him who is master around here." And, snatching up a sickle, he rushed off to the cattle shed. The missionary followed fast, afraid that the old man was going to attack his son with the sharp curved iron. But God

willed it otherwise. With furious strokes the grandfather cut the tough root ropes which tied the bean sticks to the bamboo supports and in two minutes had destroyed the work of a day. With that, his anger left him.

He sat down and cried, long wailing sobs. His son, the light of his life, the support of his old age, was becoming

a Christian! The crowd was indignant. "At least," said a number, "let the son put off his baptism for a few days till the grandfather gets used to the idea." The son stood by, twisting his hands together, deeply moved by his father's grief.

"It is up to the son," said the missionary. "He knows that putting the matter off won't help. Any time the baptism occurs, it is going to be hard for the grandfather. But the decision is the son's, not mine."

"Sir," said the son, pleadingly, "I am not doing anything wrong, am I? I am becoming a disciple of Christ. I will continue to take care of my old father. But I am going to be baptized. I cannot stop now." Turning to the grandfather, he said, "My father, you do not understand what we are doing. Otherwise you would join us. But some day you will



WOMEN'S SEWING MEETING, PALWAL (See page 91)



## THROUGH THE FIRE

understand, and you will rejoice that I have not yielded to your entreaty to-day."

"Come, sir," he said, "Let us go to the river."

AS the little party of the man, the woman, their twelve year-old boy and the missionary started out from the house, the unfriendly crowd parted to make way for them. From the rear came the sound of the old man sobbing.

"Verily, he that loveth father or mother more than me is not worthy of me . . . and he that taketh not his cross and followeth after me is not worthy of me . . . and he that loseth his life for my sake shall find it."

The Master's words came true, here. Just like the happy ending of a fairy story, the man and his wife found life, abundant life. The missionary took a long chance that night and sent the baby eighteen miles in a jolting cart to the Mission Hospital where the doctor tenderly nursed it back to life. It is a lovely child now, with fair Aryan features and a most engaging six-months'-old smile. The mother is strong and well and radiantly happy.

THE missionary stopped again in the village a few days ago and stepped

into the courtyard of the old grandfather, who was sitting holding his fat cheery little granddaughter. The old man jumped up, "Come in, sir, come in!" he smiled. "Here, wait till I can put the bed down for you to sit on, and spread a clean cloth on it. I have been waiting to see you for a long time. You are the saviour of our family."

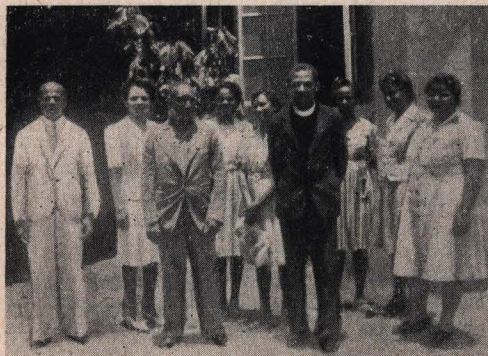
"Not I," laughed the missionary. "The Saviour of your family is the Lord Jesus Christ. When are you going to become His disciple?"

"Become!" retorted the grandfather. "Whether you, sir, know it or not, I already am."

The big stick is not usually present, but the broken heart of which this story tells is a common accompaniment of a Church growing from among a predominantly pagan population. And then some Westerners call these new disciples "rice Christians!" I wonder how many young people and women in Britain would be baptized in the face of conviction and sorrow like this?

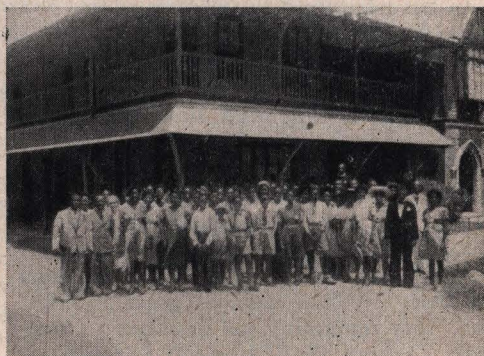
It is not easy for the missionary either. Only the conviction that becoming a disciple of Christ makes an *eternal difference*, could lead any good man to permit, or to encourage and to seek such decisions.

## SPIRITUAL RE-ARMAMENT IN JAMAICA



LEADERS OF THE CONFERENCE

THE Rev. P. S. Bragg reports upon a five days' Spiritual Re-armament Conference held in Kingston, Jamaica, in August. Sessions began each day with a gathering at seven o'clock and other meetings in the later mornings, afternoons and evenings. The Conference theme was "The Living Church" and the speakers included several ministers and young people connected with the Baptist



MEMBERS OF THE CONFERENCE

Churches of the town. At a session devoted to "World Brotherhood; the Church's Contribution to Peace," at which Mr. Bragg spoke, the chair was taken by the Chinese Consul, Mr. M. A. Wong. Principal A. S. Herbert talked at another meeting on the "Baptist World Alliance" with the Rev. R. A. L. Knight presiding, and the Rev. David Davis was also on the list of speakers.



# A MISSION SCHOOL MISSION

By H. W. NICKLIN, B.A., B.Sc., Delhi

*This simple story shows how the Gospel is preached in Indian villages, and how schoolboys are used in the service of our Society. The good seed is scattered that it may produce a harvest.*

THE sound of young voices outside makes the Sahib lay down his work. "Sir, is it time to go?"

"No, it is only five minutes to six, and we are not due at the Village Mission until seven. We are taking the lantern, so it is no good getting there before dark."

Four boys are there, and the Sahib notices that three of them are from our Baptist hostel. He sends the other one back to the Cambridge Mission hostel to fetch the missing boys. The lantern is ready on the veranda with the screen on which the pictures are to be shown, and the box of slides. The wire that belongs to the lantern has mysteriously disappeared, and so the Sahib has to search his house for any available piece of flex. There is no electricity in the village Mission building, so there has to be enough wire to reach to the next house. The bulb, which is worth a hundred rupees or so nowadays, is safely stowed away in the Sahib's pocket.

Soon all the boys are ready, and two are sent off to fetch a tonga. Ten minutes, fifteen minutes, twenty minutes, and at last it comes, old and decrepit. We can go to the village for a rupee, but the tonga cannot wait to bring us back, as it has no lights. Time is getting short now, so we decide to go, and to get back as best we can.

THE lantern, screen, slides and wire go in the tonga with the six boys, and the Sahib cycles behind. Slowly we travel a mile up to the top of the Ridge, and about as far down the other side. There, in the village of Rajpura on the outskirts of Delhi, is the Village Mission of the Delhi United Christian School. Every Saturday different masters and boys go out to help. The village teacher, who is an old boy of our school, carries on the good work through the week. The main activity is a primary school, now at last recognised by the Government, and religious and social work is carried on in connection with it. The Mission is supported by the

staff and boys of our school, and until the primary school became eligible for a Government grant, the financial position was often the cause of anxiety.

This week-end another master comes, as the Sahib's Urdu is not yet good enough for him to manage alone. We meet him as we near the village and he cycles along with us. When we arrive the boys carry in the lantern, and we discuss with the teacher how we can get back later on. No tongas are available here, so we ask our tonga driver to send someone else at half-past eight.

SOON the screen is set up on the veranda of the school house. The wire is plugged in next door and, to the Sahib's relief, it is found to be just long enough. Nearly all the scholars are there, about thirty boys and a few girls, and some of their parents and other village folk have come as well. By the time it is dark we are ready to begin.

We begin with a hymn. The village scholars have learnt the words by heart, and there are no hymn-books, so we visitors sit and listen. Then the master leads in prayer and all join in the Lord's Prayer. The hurricane lantern is taken away, and the slides are shown. We have borrowed a set of Christmas slides from the nearest mission hospital (for it is only a few weeks to Christmas), and some others showing pictures of some of the parables as well. The Sahib works the lantern, and as each slide is shown the master says something about it, and tells again the old thrilling story of how Christ came among men. Too soon the Christmas slides are finished, and we go on to some of the great parables—the Lost Sheep, the Prodigal Son, the Good Samaritan, and so on. Most of the children have heard the stories before, but some of the adults will be hearing them for the first time. Thus, by eye and ear, the Word is preached to old and young. The slides over, the hurricane lantern is brought back, and the teacher brings the meeting to a close with prayer.



THE people begin to leave, and we proceed to dismantle the lantern and to pack up the slides. No tonga has come for us, so we decide to walk to a trolley-bus terminus half a mile or so away. The boys willingly shoulder the various pieces of equipment, though the lantern alone is no light weight. We set out, the Sahib pushing his bicycle, and we soon reach the trolley-bus, which will take us about half-way home. The

boys climb in and stow the equipment on the floor. The Sahib cycles on and waits for them at the bus stop. Again there is no tonga, and we decide to walk the rest of the way home. We arrive half an hour later, the lantern is put into the house until Monday, the boys go back to their hostel, and the Sahib looks in the hot-box to see what the cook has left for his dinner.

### THE OLD ORDER CHANGETH

By NELLIE F. PETRIE, S.R.N.,  
Bolobo, Congo Belge

WE are concerned in post-war planning for the medical work here. We take off our hats to Miss de Hailes who started our medical work, and also to Dr. Girling who was our first doctor.

We have one native helper still with us who was a patient of Dr. Girling's. When he recovered he remained to help with the hospital work. Mobanda is getting the worse for wear, but he can still do much and he is invaluable to us. When I first came here more than twenty years ago, we worked together. We had no electric light in the hospital, and usually all the beds were full as well as the floor space.

Now we have a fairly modern hospital with European beds and mattresses. We have electric light and a good operating theatre. Almost all the boys engaged now have gained their "aide-infirmiers" diploma, and others are training for it. Two rural dispensaries are run by trained lads. A baby clinic started three years ago has an enrolment of 300. The scourge of sleeping sickness has been gradually reduced until last year's cases were only 225.

A recent addition to our staff is a part-time evangelist who has helped greatly on the spiritual side. All in-patients have ample opportunity of hearing the gospel, as have the out-patients who come for injections.

### FIRST IMPRESSIONS

*From a letter sent by Mr. and Mrs. Cyril Austen, recently appointed to Yalembe, Upper Congo*

OUR first and deepest impression is summarised in one word—CONTRAST—contrast of the vigorous and healthy state of the Christian life and work here, against an appalling background of immorality and other evils of many kinds; of modern civilisation and education penetrating ever deeper into more remote forest tribes, so that we

often find a modern sewing machine being operated by a native in a loincloth sitting in his mud hut in the forest; of the enormous need here contrasted with the very few missionaries and the meagre supplies sent out to meet it by the home churches.

This is well illustrated by a short journey we were able to take last week-end. We went a trip of about twenty miles to our communion centre at Baondo. We passed through about a dozen villages, but had time and opportunity for services in only three. These young churches here ought to receive a visit from a missionary at least once a month, whereas the last time anyone was there was four months ago. The territory for which we at Yalembe are responsible is about equal in area to Wales, and we have a total of five missionaries to work it all. When it is seen how much can be done in a twenty-miles' trip, some idea of the immense possibilities of the work here, and of the time and people needed to do it, may be seen.

Our foremost need is for more colleagues. We know you will remember this when you mention us before the throne of Grace.

### FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

*First Week.*—Give thanks and pray for the *Officers and Committee* in their manifold and complicated duties, that they may ever be granted wisdom from on high and be marked by sure and courageous leadership.

*Second Week.*—*Missionary organisations* in the churches; Men's Movement, Girls' Auxiliaries, League of Ropeholders, Teachers' Association, that the true missionary spirit may govern all their activities.

*Third Week.*—*Future missionaries* in training in college and hospital, Home Preparation Union, and other bodies, that their purpose may grow and that they may recognise the high nature of their calling.

*Fourth Week.*—That the *Christmas message* may be spread throughout the world and that men everywhere may come to know Him who brought peace on earth to men of goodwill. For all *missionaries* overseas and all *ministers* at home.



Mrs. H. M. Angus, B.A.

MRS. ANGUS, who died at her home in Kettering on October 10th, gave twenty-five years of varied and fruitful service to the Society. From 1919 to 1937 she shared with her husband in work and witness in differing conditions and among many types of Indian people at Serampore College, Barisal, Chittagong and Bishnupur. She was held in high esteem by missionary colleagues and other white peoples, and through her capacity for friendship and her Christian witness she won many Indians to a new way of life. When ill-health made her husband's return to India impossible, Mrs. Angus found opportunities for service to the Society in organising, speaking and writing. When the need arose, she undertook secretarial duty in the Mission House, and ably seconded her husband's activities in Christian Literature and Exhibition work. She was elected to the General Committee in 1942. She was a loyal colleague with a great gift of understanding friendship. The prayerful sympathy of many will be extended to her husband and to their two sons on active service.

H. L. H.

#### Annual Offering for Widows and Orphans Fund

THE churches are reminded that, according to long-established custom, the offering at the first communion service in the New Year—Sunday, January 7th—will be devoted to the B.M.S. Widows and Orphans and Superannuated Missionaries Fund. The claims on this fund do not lessen with the passing years. We seek the help of ministers, lay preachers and church secretaries in preparing for this effort.

Some churches take an offering for this fund at the January morning communion service as well, so that communicants unable to be present at the evening communion service may make their contribution, and this is commended for general observance.

#### A Third Person With Them

MRS. STANLEY THOMAS, of Orissa, in writing of baptisms and the formation of a Telugu Baptist Church, says about the baptismal service:—

"That part of the day may be best summed up in the words of two members of the audience, one of whom remarked that he could see the candidate and the pastor in the water together and yet there seemed to be a Third Person standing with them. The other, a small boy, announced about the baptism: 'God did everything beautifully'."

Tune: "O Perfect Love."

LORD of my life, my Hero and my Captain  
Help me to fight beneath Thy flag of Peace,  
Fight till all wrong and evil be subjected  
To Christ the King Whose reign shall never cease.

Grant that the people sitting now in darkness  
May see the dawning of that glorious day,  
When He shall reign o'er sin and death victorious  
And all the earth shall own His kingly sway.

Then shall the knowledge of that wondrous gospel  
Cover the earth as waters do the sea,  
His Kingdom come in all its power and glory,  
His people shout the song of Victory.

FRANK CLOTHIER

#### KINSHASA DORCAS SOCIETY

THIS Society, formed some years ago by Mrs. Pugh, makes frocks and suits for boys and girls at some of the B.M.S. Congo station schools. Members first purchase materials from funds raised by their regular gifts. In recent years over 500 garments have been made

and distributed. The Society meets at the home of the Congo Field secretary and his

wife. The photograph shows Mrs. Pugh with the President and members of the Committee. The African Colonies represented in the group are Sierra Leone, Gold Coast, Nigeria and Camerouns.





**Set On a Hill:** By DOROTHY F. GLOVER.  
32 pp. Illustrated. 1s. (by post 1s. 2d.).  
Carey Press.

A FASCINATING booklet, which will take an hour to read, if you are interested in Christ's promise, "He that believeth on me, the works that I do, shall he do also." Whatever Dorothy Glover touches, like the fireflies on an Indian bush, she makes it sparkle with delight. Written primarily to tell women supporters of the B.M.S. what God has wrought in fifty years in the wild jungle-covered hills and mountains of South Lushai, on the frontier between India and Burma, the story is one of thrilling interest for everybody. The war, approaching to-day its triumphant end, has taught us it is still an age of miracles. Miss Glover's "hill-top tale" is also a witness to this fact.

The birth of the Lushai Church, its youth, its early manhood and womanhood, its jubilee prayer and purpose that Christ shall reign, not only over the length and breadth of the Lushai Hills but over unevangelised tribes on its frontiers, may be regarded, perhaps, as one of God's by-paths to Paradise for a very small babe of His family on Earth. But to learn of Chaliana, Zathunga, Chuantera, and of Ziki and her Lushai fellow-workers, and of the noble band of men and women missionaries from Lorrain, Savidge, and their heroic wives with Miss Chapman and her colleagues, to the present B.M.S. staff is, as Miss Glover suggests, a glimpse into the mind and heart of God, in some divine purpose carried through to a most hopeful and prophetic achievement.

HERBERT ANDERSON

\* \* \* \*

**The Free Church Tradition in the Life of England:**  
By E. A. PAYNE. 160 pp. Cloth, 6s. Student  
Christian Movement Press.

THIS book, which makes a timely appearance, bears the marks of wide reading, accuracy and succinctness which characterise all Mr. Payne's writing. He gives a restrained and balanced picture of the origins, growth, successes and set-backs, outstanding personalities and contributions of the respective Free Churches to national character and thought. While of necessity much of the ground has been covered before, Mr. Payne has surveyed it with the present generation in mind. Not the least valuable sections are those which deal with the Victorian age, "the period of confidence" and expansion: and that which analyses the present century, the "period of hesitancy." Here as elsewhere, Mr. Payne's penetrating and forceful examination gives cause for much concern. The closing chapter is a lucid summary of the Free Churches' contribution and of their future.

This is a book which deserves to be widely read, and it is to be hoped that it will be studied in young people's organisations so that their members may learn whence they came, why they are here, and what is required of them in the age opening before them, so that they may play a worthy part as Free Church men and women.

H. L. H.

**The Path of Valour:** By R. H. BOYD.  
206 pp. Illus. Cloth, 4s. 6d. Presbyterian  
Church of Ireland, Belfast.

THIS is a well-written series of talks to older boys and girls with a strong missionary element by an author who spent many years in India. It is heartily commended.

\* \* \* \*

### A Wedding

FRIENDS of our China Mission will be interested to read of the marriage at University Memorial Chapel, Glasgow, on 15th September, 1944, of Moyra Lister Morgan, granddaughter of the late Dr. Evan Morgan and Dr. Moir Duncan of China, to David Bleasby Belch, M.A., B.L., C.A., son of Mr. and the late Mrs. Alexander Belch of Kenley, Surrey. The ceremony was performed by the Rev. T. W. Lister.

### ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:  
*General Fund*:—Anonymous, £2; K.U.G., 10s.; "In memory of George Gearing," 10s.  
*Medical Fund*:—Lifeline, Chandraghona Hospital, £1; S.T.J., £5; Sunshine, £5.  
*New Headquarters Fund*:—Anonymous, "In memory of J. Jeffrey, B.M.S., Congo, 1897-1900," £1; Anonymous, 10s.; B.M.S., 16-10-23, £1 1s.; A.G., £1; M.S., Aylesbury, £1; "In grateful remembrance of the Rev. J. H. and Mrs. French, of Forest Gate and Banbury," £1.

### LEGACIES

The following Legacies have been received in recent months:

		£	s.	d.
1944				
Aug. 21	Miss B. J. Oliver	-	-	6 11 8
24	Mrs. A. Quemy ( <i>Women</i> )	-	-	50 0 0
28	Mr. W. C. Cummings	-	-	143 11 6
30	Mrs. J. E. Halford	-	-	100 0 0
30	Mr. G. F. Westgate	-	-	179 18 3
30	Miss M. A. Tidberough	-	-	10 0 0
Sept. 4	Mr. C. Bradburn ( <i>Medical</i> )	-	-	50 0 0
5	Miss E. M. Smith	-	-	50 0 0
8	Mr. J. Wood	-	-	303 12 0
19	Miss E. Brown	-	-	50 0 0
19	Miss A. Brown	-	-	50 0 0
28	Miss E. M. Dyson ( <i>Women</i> )	-	-	208 10 9
Oct. 6	Mr. W. Broom ( <i>Medical</i> )	-	-	50 0 0
16	Miss A. Shields	-	-	100 0 0
17	Miss E. Humphreys	-	-	16 15 7
17	Mr. J. Harries	-	-	2 0 0

### Arrivals

- September, Miss M. K. M. Chaplin, from Ntondo.
- 10th October, Dr. H. R. Williamson, Foreign Secretary of the Society, returned from his visits to the United States, the West Indies and Congo, and the following missionaries, viz.:—Rev. and Mrs. J. Russell, from Kibokolo; Miss A. J. Lambourne, from Bembe; Dr. and Mrs. F. R. Brebner-Smith, from San Salvador; Rev. and Mrs. H. K. Freestone, from Wathen; Rev. and Mrs. E. H. Morrish, from Kimpese; Rev. and Mrs. A. W. Glenesk, and Dr. and Mrs. J. G. Jones, from Bolobo; Rev. and Mrs. J. H. Marker, and Rev. and Mrs. S. J. Newberry, from Upoto; Rev. A. R. D. Simpson, from Yalembea; and Rev. and Mrs. J. F. Carrington, from Yakusu.

### Departure

- 12th October, Nurse M. L. Gordon, for Berhampore.

### Marriage

- 15th September, at Walton-on-Thames, Rev. F. H. Drake to Miss M. M. Buckwell.

### Deaths

- 19th September, at Kilmarnock, Mr. W. W. Muir, member of the Committee of the Society.
- 5th October, at Edinburgh, Dr. William Fleming, formerly of the China Mission.
- 10th October, at Kettering, Mrs. H. M. Angus, B.A., member of the Committee of the Society and formerly of Bengal.

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Here for your guidance are particulars of some of our recent publications.

## FOR ADULTS

*Younger Voices: The World Task of the Church in The New Age:* Sermons by twenty-four young ministers. "An interesting cross section of the preaching of the younger men of the denomination. . . . This is on the whole a heartening volume. It bears the marks of conviction and enthusiasm." *Baptist Quarterly*. With photographs of the contributors. Cloth bound, 5s. (by post 5s. 4d.).

*South-East from Serampore:* By ERNEST A. PAYNE, M.A., B.D., B.Litt. The story of a forgotten chapter of missionary heroism inspired by the Serampore pioneers. Of special interest in view of the war in the Far East. Cloth, with dust wrapper in colours, and map, 5s. (by post 5s. 4d.).

*Set on a Hill:* By DOROTHY F. GLOVER. The tale of fifty years Christian adventuring in the Lushai Hills. "A fascinating booklet . . . whatever Dorothy Glover touches, like the fireflies on an Indian bush, she makes it sparkle with delight."—HERBERT ANDERSON. Well illustrated. 1s. (by post 1s. 2d.).

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*William Carey: Shoemaker, Linguist and Missionary:* By ARTHUR DAKIN, B.D., D.Th. A distinctive study which has been a "best seller." 6d. (by post 7½d.).

*The Free Church Tradition in the Life of England:* By ERNEST A. PAYNE, M.A., B.D., B.Litt. A comprehensive and concise study of the origins, development, contribution and future of the Free Churches. Cloth, 6s. (by post 6s. 4d.).

## DEVOTIONAL

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*Missionary Prayers:* By R. W. THOMSON. A petition for every week in the year. For general use, but particularly for Bible classes, Senior Sunday School Departments, G.A.s., and other Weekday organisations. Cloth, 3s. 6d. (by post 3s. 8d.). Stiff paper, 2s. (by post 2s. 2d.).

*The Call to Worship:* By D. TAIT PATTERSON, author of *Great Prayers of the Bible*, and Dr. GEORGE DYSON. A book of Services for Ministers and Congregations. Cloth bound, with wrapper, 3s. 6d. (by post 3s. 10d.).



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The above is only a selection from the lists of books to be obtained from the Carey Press. The Manager will welcome enquiries and orders. It will help a reduced staff working under difficulties if early orders are made. It will also save labour if payment accompanies all orders. Please note our new Telephone Number : WELBECK 1482.

### THE B.M.S. PRAYER CALENDAR, 1945

The Cross Comes to China (Timothy Richard).  
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